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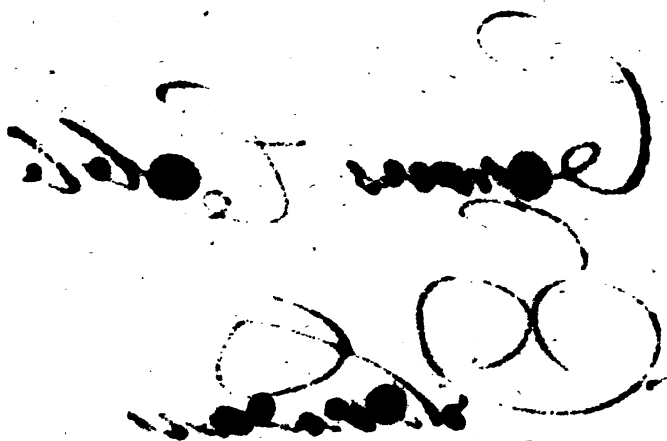
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Cyrus Cobb

Monday



AN
APOLOGY
FOR BELIEVING IN
Universal Reconciliation :
OR
AN APPEAL FROM
THE
INFERIOR COURT
OF
BIGOTRY, SUPERSTITION, IGNORANCE AND
UNBELIEF,
TO THE
SUPREME COURT
OF
PROPER CANDOR, SOUND REASON,
GOOD UNDERSTANDING, AND
TRUE FAITH.

ALSO,
*A KEY TO THE BOOK OF
REVELATION,*
WITH SHORT NOTES ON THE SAME.

BY SAMUEL HUTCHINSON.

He that Judgeth a matter before he heareth it, it is folly
and shame to him.—Prov. xviii, 13.

Prove all things ; Hold fast that which is good.—1st
Thes. v, 21.

But if any man be ignorant, let him be ignorant.—1st
Cor. xiv, 38.

NORWAY, ME.

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ADVERTISEMENT.

WHEREAS the Author was not favored in the days of his youth, with an opportunity to study English Grammar, his knowledge in that science is imperfect. He therefore begs that his work may be excused from grammatical criticisms. But in point of doctrine, he seeks no shelter from scrutiny; but heartily submits his work to the CANDID, REASONABLE and UNDERSTANDING Investigation of any man in Christendom.

PREFACE.

NOW it came to pass, when I had received and acknowledged the idea of Universal Reconciliation, that I was very soon prosecuted on a kind of sham indictment, purporting that I had received a lie, and had become a deceiver. And as I desired to believe nothing but truth, I was willing to stand a fair trial, and receive just judgment, and abide by the same.

But when I came to trial, Behold! the court was composed of four abominable villains, whose names were BIGOTRY, SUPERSTITION, IGNORANCE, and UNBELIEF: and although I knew that such a court had no lawful authority to try any cause whatever, being self-made. Yet when I was called, I began my plea. But as soon as I had begun to speak, *Bigotry* cried out, "Away with ye: We'll hear nothing from ye," and stopped his ears. *Superstition* immediately joined him, saying, "We are determined to believe, and practise as our fore-fathers, and ministers have taught us, right or wrong, and will not hearken to any thing else." Then said *Ignorance*, "Aye, aye, for we know enough already, and we want none of your instructions." *Unbelief* also added, "It is dangerous to trust wholly in the grace of God for salvation, or in Jesus Christ either, and if you do, you will all be eternally lost. And I charge you jury not to reason at all upon the subject." So I was immediately thrust away from the place of hearing.

Then the jury, which was composed of Calvinists, and Arminians, (without leaving their seats,) made out a verdict according to their charge.

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from the chief judge, Unbelief: in which they condemned my cause wholly unheard. Therefore, I appeal from this *unjust* court; and now proceed to make my *Plea*, or *Apology*, before the honorable, the supreme court of PROPER CANDOR, SOUND REASON, GOOD UNDERSTANDING, and TRUE FAITH. I have chosen this figurative representation of the manner in which many people judge of religious ideas and practices, which do not correspond with their own, for the sake of calling the attention of the reader to the nature of my Appeal. For I wish you to observe; that as I have seen, and heard that many people whom I had highly esteemed, have condemned my present sentiments as dangerous doctrine, &c., when they had never been candid enough to reason on the subject at all, so as to understand whether it was a subject of true faith or not. I say, I wish you therefore to take notice, that I have appealed from that Bigotry, which prevents the reader from being candid; and from that blind Superstition which is against Reason; and from that Ignorance which blinds the Understanding; and from that Unbelief which hides the truth of God from the Understanding, and so keeps the place which ought to be occupied by true faith in the promises of God. I wish you therefore not to read my book with Bigotry, which means an unreasonable prejudice against it; nor with Superstition, which means a blind attachment to your own religious practices. For if you read with these principles in you, you will remain as ignorant, and as unbelieving when you have done reading, as you are before you begin.

And be so kind as to consider further, that I make my Appeal, and my Apology, to Candor, Reason, Understanding and Faith.

These are the tempers, and powers of mind in, and with which, I wish you to read my little book; and if you are not exercised with these,

you had as good not read as to read: for I have nothing to address to your Bigotry, Superstition, Ignorance, nor Unbelief. I have had trial enough before that hateful, self-important, pretended court already. Neither am I the first man who was condemned in this unjust manner. The Papists always refused to hear the reasoning of the Protestants; but persecuted them to death, without giving them a hearing. Yea, and the Presbyterians, Calvinistic-Baptists, Quakers, Methodists, Free-will-Baptists, and others, have each in their turn, been used more or less, in the same manner by the older denominations, as soon as they were supposed to be for any innovation. But do you think it an honor to those people who burnt the Protestants alive, or those who hanged the Quakers in Boston; and banished the Baptists to Rhode-Island: that they refused to hearken to their arguments before they persecuted them? And if you acknowledge that their proceedings were hateful, then be wise enough not to follow their example. And especially if you profess to be Christians, let your moderation be known to all men.

N. B. I shall omit, in my quotations from Sacred Scriptures, those words printed in Italics, as interpolations, or words supplied by the English translators, because they are not Sacred Scripture.

AN APOLOGY,

BEFORE THE SUPREME COURT,

In which the Jury, composed of Calvinists, Arminians, and Universalists, are desired to be under the immediate influence of the honorable bench before mentioned.

WHEREAS, it is acknowledged by Calvinists, Arminians, and Universalists, that all men have sinned, Rom. v, 12. That the Scriptures hath concluded all under Sin, GAL. III, 21. And that God hath concluded them all in unbelief, Rom. XI, 32. Therefore it has become a question which occasions much dispute at the present time, whether God has determined to employ such means as will finally issue in the restoration of all his creatures to his own nature; or whether he will finally leave a large portion of them to linger under the galling torments of Sin and unbelief, to the wasteless range of a world without end.

This question is the occasion of the following work. And I expect to be able to show, that the best evidence which we can have, from Holy Scripture, from sound reasoning, and from the best feelings of man, is in favor of the restoration, and of course that the doctrine of endless torment is a false doctrine. In producing this evidence, I expect,

1stly. To reason from the Scriptural and acknowledged attributes of God.

2ndly. From the state of man from Adam to Moses, and from Moses to the coming of Messiah, and the state of thousands since.

3rdly. The promises, and prophecies to be fulfilled in the gospel dispensation, together with the nature of the gospel testimony, and best feelings of man.

I believe it is acknowledged by all Christians and Christian ministers, that God is Infinite, (let us remember that Infinite is a word which means more than we can think.) And that whatever quality the Holy Scriptures attribute to God, he of course is infinite in said quality. Now the qualities which the Holy Scriptures attribute to him are, Power, Wisdom, Knowledge, Goodness, Love, Righteousness, Holiness, Truth, Justice, Mercy, Patience, Light, Life and other such heavenly qualities.

As I now mean to state the Calvinistic and Arminian systems, and to show their falsity from the nature of God, I would have it noticed, that it is an absurd notion to suppose that any one attribute of Jehovah is opposed to another, as for instance, to suppose that his justice is opposed to his mercy, as is often represented, or that his love and goodness are opposed to his power, or his anger, (or, more properly, ardour;) for if Jehovah was possessed of two qualities at the same time, opposed to each other, it would follow of course, that he had two minds, or inclinations; yes, as many minds as he had dissenting qualities. And it is frequently represented so by those who profess to be gospel preachers. They say that justice says, cut down the sinner and send him to eternal misery; but mercy says, spare him, &c. Now these are both supposed to be in our Creator, as if he had two dispositions towards the sinner, opposed, one to the other: or, which is equally absurd, to say, that God the Father is for destroying sinners, having justice and power to do it; but as if God the Son, having more mercy, and not so much justice, pleads with his father to spare them. This idea must be rankly opposed to the following Scriptures, DEUT. VI, 4, "The Lord our God one Lord." GAL. III, 20, "But God is one." JON. III, 13, "But he is one, and who can turn him? And his soul desireth even he doeth."

JAMES I, 17, "With whom is no variableness, neither shadow of turning." MAL. III, 6, "I am the Lord, I change not."

It is evident from the foregoing Scriptures, that God is one, and of but one mind, without any variableness, or even a shadow of turning. Of course he never had but one disposition towards any creature, neither will he have any other to the ceaseless rounds of Eternity.

But as mercy and justice are supposed to be opposed one to the other, I would observe; there is no mercy but what is agreeable to justice; neither is there any justice but what is agreeable to mercy: hence, God, by the Prophet, asked man, **MICAH VI, 8, "And what doth the Lord require of thee, but to do justly, and to love mercy," &c.** Now, I suppose every person will acknowledge this Scripture is consistent; but if the above notion of mercy and justice were true, how could it be consistent, if they were opposed one to the other? The man who loved justice, must hate mercy, and the man who loved mercy, must hate justice.

But the truth is, the man who hath mercy on the poor and distressed, and giveth them of his money or goods to relieve their distresses; he acts justly, "for the earth is the Lord's and the fulness thereof;" and if it is rightly understood, the merciful man knows it is just that God's suffering children should be partakers of his bounty, let who will be the Steward, who hath the care of his goods. While the just man dealeth justly with all, he knows it is unmerciful to withhold from any man his just due; and that mercy and justice both require that he should do by others, as he would have others do by him, in like circumstances.

By this time you cannot avoid seeing that mercy and justice are perfectly united in man, who was made after the similitude of God, and of

course, in God. And we may safely trust, that all the qualities which the Holy Scriptures attribute to him, are united in such a manner as to be one Perfect, Eternal, Infinite Being : his power is always exerted in goodness, righteousness, truth and love. And while his knowledge extends to all events, and to vast Infinity, his wisdom has devised the beginning, the operation, and final issue of all things in mercy, justice and all his Heavenly qualities. Here we have a view of him as lovely, and a God in whom we may safely trust.

Now, it is well known that the Calvinistic System amounts to the following :—

That God chose a certain, or definite number of mankind, in Christ, before the foundation of the world, unto eternal life. And that in his own time he calls, renews, and sanctifies, and prepares them for eternal glory, without any regard to their faith or obedience. That he was pleased to pass by, and ordain the rest of mankind to wrath (eternal misery) for their sins to the praise of his vindictive, or revengeful justice.

This system acknowledges God to be infinite in knowledge, and that all events were of course, always present with him ; and that God is infinite in power, and can dispose of all things as he pleases ; but it is as certainly in direct opposition to the idea of infinite goodness and love, as it is certain that goodness and love in any being, causes that being to desire the happiness of others. So now let me ask, what is goodness ? ANSWER, Goodness is a quality which induces him who possesseth it to desire the happiness of others. It is an inclination to bestow in such a manner as to make comfortable. Now we will look into the Bible and see if this definition is not correct. PSALM LKV, 4, on to 13, “ We shall be satisfied with the goodness of thy house, of thy holy temple. Terrible things in righteousness wilt thou answer us, O God of our salvation, the confidence of all the ends of the earth. Thou hast the

outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it. Thou greatly enrichest it with the river of God, is full of water : Thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly : Thou settlest the furrows thereof. Thou makest it soft with showers : Thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks : The valleys also are covered over with corn : They shout for joy, they also sing."

Here is a declaration that while God crowns the year with his goodness, it is poured forth in such tokens of love as to cause the little hills, the pastures and the valleys to rejoice, shout and sing on every side ; and the outgoings of the morning and evening to rejoice likewise. Look once more ; 2 CHRONICLES VI, 41, " Let thy priests, O Lord God, be clothed with Salvation, and let thy Saints rejoice in goodness." ISAIAH LXIII, 7, " I will mention the loving kindness of the Lord, the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses."

Hence, it is plainly seen that goodness is according to lovingkindness and mercy ; from which it is also clearly seen, (if we had never known before,) what goodness is.

Now, compare this, with that doctrine which says : That God who is infinite in goodness has brought millions of intelligent beings into existence without *their choice* or consent ; while he perfectly knew what would be the eternal state of every one of them ; for no other purpose (at least as it relates to them) only that their existence

might be the greatest possible eternal curse to them.

This system says, that God is not infinite in love and goodness; and if the wisdom of God is, as St. James saith, Chap. iii, 17, "Easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This system also denies the wisdom of God.

Of course, we see that it is utterly certain, if our God is infinite in Power, Knowledge, Wisdom and Goodness, (as all christians allow,) Calvinism is a false doctrine.

Let us now look at the second grand division of present Christendom, called Free-will doctrine, or Arminianism: the contents of which are the following:—

That God has not fixed the eternal state of any man by an unalterable decree. But as all have sinned; And as it was contrary to the will of God that man should sin in the first place, and always hath been since; so it always hath been, and is now, his will and desire that all men should repent of their sins and turn to him,

And that he has so loved the whole world of mankind, that he gave his son to die for them all; and that he is the propitiation for the sins of the whole world. But that in doing this, he has not secured the eternal salvation of any man: but has only opened a way, by making atonement to God for them all, so that any man, or all men, are at the freedom of their will, to repent of their sins by turning to God. and that all who do so, while mortal life continues, God, (through what Christ hath done,) can, consistently with himself, forgive their sins, and give them eternal life. But that those who will not, and do not thus repent before death overtakes them, it will then be too late, and they of course will be eternally miserable.

This is well known to be the amount of the Free-will system. And how does it comport with

the attributes of God? I should think it might readily be seen, that as Calvinism denies that God's goodness is infinite; so this system denies that his power and wisdom are infinite.

This system says, that God always did, and does now will, and seek the eternal happiness of all his creatures. This looks very reasonable; it perfectly agrees with the idea that he is infinite in love and goodness. And as infinite love and goodness cannot fail to love, and seek the happiness of all, so infinite wisdom is equally certain to devise means to carry the object of love and goodness into effect. And infinite power cannot be wanting of ability to perform what love desires and wisdom devises.

Hence, we may see that there is no wicked device of man for his eternal ruin, (supposing man was disposed to seek his own eternal ruin,) but what God knows how to defeat, and has power to defeat, and that his infinite love and mercy moves him thereto.

But the Arminian objects to this in the language of Emmanuel Swedenborg, "That if the sinner die in his sins, there is no plan, or way of access to the soul after the death of the body, for the spirit of truth ever to reach him." To which I answer, That neither Emmanuel Swedenborg, nor any other man ever saw the depths of infinite wisdom. And I praise God in my heart, that he knows how to use means for the recovery of lost sinners, beyond what men with all their wisdom can devise. And well did the Apostle quote the words of Eliphaz. JOB v, 13, "He taketh the wise in their own craftiness." 1st COR. III, 19, 20, and again, "the Lord knoweth the thoughts of the wise, that they are vain." But as to the wisdom or understanding of God, hear the words of truth, JOB XII, 13, "With him wisdom and strength, he hath counsel and understanding." PSALM, CXLVII, 5, "His understanding is infinite." PROV. XXI, 30,

"No wisdom, nor understanding, nor counsel against the Lord." No doubt the meaning is, that there is no wisdom, nor understanding, nor counsel, that can prevail against the counsel of God. As he saith by the Prophet, **ISAIAH XLVI, 10**, "My counsel shall stand, and I will do all my pleasure." Again, **ISAIAH XL, 28**, "The everlasting God, the Lord, the Creator of the ends of the earth; fainteth not, neither is weary, no searching of his understanding;" and let the words of St. Paul close the present quotation. **ROM. XI, 33**, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out."

My Arminian brother, wilt thou not be convinced that God has wisdom sufficient to devise means that shall ultimately be effectual to the recovery of all to whom his goodness extends? but if thou still hast a doubt whether he is able to perform what his love desires and his wisdom devises, I hope thou wilt believe the following Scripture, **GEN. XVII, 1**, "I the Almighty God." **GEN. XXXV, 11**, "I God Almighty." **GEN. XLVIII, 3**. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz." **2. COR. VI, 18**, "And ye shall be my sons and daughters, saith the Lord Almighty." And if any more is needful to show that God is Almighty, read **REV. IV, 8**; **XV, 3**; **XVI, 14**; **XIX, 15**; **XXI, 22**; **JOB XXV, 15**; **XXII, 25** and **26**: **PSALM XCI, 1**. Again, see **GEN. XVIII, 14**, "Is any thing too hard for God?" **JER. XXXII, 17**, "Ah, Lord God! behold thou hast made the Heaven and the earth by thy great power and stretched out arm; there is nothing too hard for thee." **LUKE I, 37**, "For with God nothing shall be impossible." **MATT. XIX, 26**, "But with God all things are possible." **MARK XIV, 36**. "And he said, Abba, Father, all things possible unto thee." St. Paul's words shall close this quotation, also: **EPH. III, 20**, "Now unto him that is able to do exceeding abundantly, above all that we ask or think."

I have thought about God's using such means as would finally issue in the recovery of all things; I suppose others have thought of the same. Paul fairly states that God is able to do "exceeding abundantly above all that we ask or think." I am very sensible "that none by searching can find out the Almighty to perfection." JOB XI, 7. And therefore the Calvinistic and Arminian systems only discover the weakness of the wisdom of man in endeavoring to fix a system, in which God should be reconciled to the eternal misery of man; and they might properly be asked, as in verse 8, "God is high as Heaven, what canst thou do? deeper than hell, what canst thou know?"

But as the Holy Scriptures plainly show that God is infinite, we may safely argue that nothing else is infinite but God. And furthermore, that whatsoever is opposed to any of his attributes, cannot prevail, so as to hinder the working of his love, his wisdom, his knowledge, his power or any of his divine attributes. And if it is true, that there is no counsel against the Lord, as in PROV. XXI, 30. It is certain that the Calvinistic system is false in denying that the Counsel of infinite love will prevail, and the Arminian system equally false in denying the final prevalence of infinite wisdom and power.

And although there are, and hath been before now (I doubt not) many godly people who have labored to support those systems. Yes, I once had an affectionate and beloved father who (I suppose) was as faithful and sincere a man as ever lived in America, who was a believer in, and preacher of the Arminian system. Yes, I have for many years been a preacher of the same myself; yet when I discover an idea to be false and groundless, I cannot support it and at the same time be an honest man.

And having been satisfied that both of those systems are opposed to the Scriptural idea of God,

I have offered the foregoing considerations in hope of assisting the understanding of others; and shall now proceed to show by as sound reasoning as I am capable of, and from Scripture testimony, that the creation of man, and permitting him to sin and fall into calamity, and even into death, all flowed from the goodness or benevolence of God: forasmuch as a greater display of grace in the final happiness of man was the object.

I know that it is said, that God created all things for his own glory, &c. and this idea is correct, if it is meant that the things and creatures of his creation shall be so clothed with his nature and sound his praise so as to make a greater display of his glory. But it is not easy to understand how God could appear any more glorious by the creation of man, if the greatest part of them should be so miserable in endless ruin, as to blaspheme their Maker for giving them existence. But the Holy Scriptures are not wholly silent on this subject; for they inform us **REV. IV. 11**, "Thou art worthy, O Lord, to receive glory and honor and power: for thou created all things, and for thy pleasure they are and were created."

Here it is plainly said that the motive of God in creation, was his own pleasure. Now if we can ascertain from sacred testimony, what state or condition of man fulfils the pleasure of God, we shall readily see, what God intends shall be the final state or condition of man. So now we will search the Scriptures with this view.

1. **CHRON. XXIX, 17**, "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." **PSALM LXIX, 30, 31**, "I will praise the name of God with a song, and will magnify him with thanksgiving, also shall please the Lord." **PSALM CXLVII, 11**, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." **PHILIPPIANS, IV, 18**, "I am full, having received of Epaphroditus the things from you: an

odour of a sweet smell, a sacrifice acceptable, well pleasing to God." **HEB. XIII, 16**, "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." **PSALM V, 4**, "For thou not a God that hast pleasure in wickedness." **ECCL. V, 4**, "When thou vowest a vow unto God, defer not to pay it: for no pleasure in fools." **EZEK. XVIII, 32**, "For I have no pleasure in the death of him that dieth, saith the Lord God." **ROM. VIII, 8**, "So then, they that are in the flesh cannot please God." **HEB. XI, 6**, "But without faith it is impossible to please him."

Thus we see, as it respects the qualities of man, that God hath pleasure in uprightness; that man should praise him with thanksgiving, should fear him and hope in his mercy; and communicate and do good to the needy. That on the other hand, he hath no pleasure in wickedness, in fools, in man's unbelief, nor in the death of him that dieth.

Now, I suppose it is unnecessary to quote Scripture to prove that the state or condition which unbelief, wickedness and foolishness leads to, is indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. **ROM. II, 8, 9**, And that faith, hoping in God's mercy, praising him with thanksgiving, communicating and doing good, directly leads to glory, honor and peace to every man that worketh good. **ROM. II, 10**. As I suppose this is readily acknowledged.

We see, therefore, with the utmost plainness, that the state or condition of man, which God hath pleasure in; and of course was the motive of his creation, is, that man should have glory, honor and peace.

Having (as I think) fairly brought to view, from sacred testimony, that the glory, honor and peace of the creature was the Creator's motive in creation, I shall now attempt to show, by reasoning from the nature of God, that we have good ground

for faith, that this motive will finally be satisfied in the restitution of all things.

As I shall now proceed on a supposition that God is infinite or unbounded in all his lovely, and adorable qualities or attributes; as the Holy Scriptures declare, and christendom universally acknowledges; I would have it remembered, as I stated before; that infinite is a great word, that is, it means so much, that we can but just begin to think of that boundless ocean which has neither depth nor shore.

Now, as love desires the pleasure and happiness of its objects, God being boundless in love, desired to see creatures rise and stand in his own image that they might enjoy that love in which he was infinitely happy. And being infinite in knowledge he knew what would be the consequences, the fruit and effect of every movement to the boundless range of eternity. Being also infinite in wisdom, he could devise a system of operations, (which although it proceeds with thousands of thousands of movements or operations; and the movements or operations may appear to finite creatures to be contradictory one to another,) which should finally issue in the complete fulfilment of the good pleasure of his will. For the judgments of God are a great deep. PSALM XXXVI, 6, "He covereth himself with light as with a garment." PSALM CIV, 2, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor?" ROM. XI, 33, 34.

And being Almighty, or infinite in power, he could (without the least pain) create what he pleased, and as he pleased to compose a vast system, and set it in order, and preserve all its numerous motions until the purpose for which it was created should be accomplished. And this is all

substantiated by the following declaration of God himself. ISAIAH XLVI, 9, 10, "Remember the former things of old; for I God and none else: I God, and none like me, declaring the end from the beginning, and from ancient times that are not done, saying, my counsel shall stand, and I will do all my pleasure."

As the foregoing reasoning is supported by such a testimony, I consider it conclusive that the will and purpose of God from the beginning of all things, will in the end be accomplished. And I have shewed already, that his purpose in creation was his own pleasure; and that his pleasure is, that man shall have glory, honor and peace. We shall now presently see what the unavoidable consequences are, if we may believe sound reason or Holy Scripture, particularly with regard to the eternal state of man. For if the pleasure of God in the happiness of creatures was the motive of creation, it necessarily follows, (as God is infinite or boundless in knowledge, wisdom and power,) that all his creatures will ultimately be happy.

And it need not be objected here, that the will and purpose of God may be accomplished (for aught we know) if only a part of his creatures are finally happy. For it is self-evident (although our ideas of infinity are so scanty) that the desire of infinite love and goodness is never completely fulfilled so long as any creature is miserable. For you must know, if there could be one creature any where to whom the love of God did not extend; then his love would not be infinite; and as it is necessarily true, that infinite love cannot exempt any creature, so he whose love is infinite loves all his creatures more than we can think.

But now comes an objection, to answer which, has perplexed the minds of philosophers in past ages; and still perplexes the minds of many; and has been the cause of inventing many discordant systems. The objection is offered in the following language:

If our Creator is infinitely benevolent; why did he subject man, or create him liable to sin, and the fruits and effects of sin, which are guilt, fear, terror and despair; disease, pain, death and corruption, and many other less evils. If he is infinite in knowledge he certainly foreknew all that would befall man; if he is infinite in wisdom, he knew how to fix his system in the utmost harmony; and if he is infinite in power, he certainly could have prevented these evils, if he had been pleased so to do. Why then did he not create man in such a state that he could not sin, and so have preserved him forever from moral and natural evil.

I answer the foregoing objection thus: When I am very weary or tired, rest is altogether more salutary than if I had not been tired: and when I have been in great distress or pain, and have been suddenly relieved; I have realized the sweets of ease and rest which I thought but little or nothing of, before I was in pain: yea, I will come with this specimen near to the point in hand; I have been exercised much in years past, with fears of eternal misery, and considering myself to be as bad as others if not worse. I have many times been almost in despair; but since the subject has been so cleared to my understanding, that I see from the nature of God's attributes that he will not permit any of his creatures to be eternally ruined. When I am blessed with a refreshing from the presence of the Lord, this is some of the sweetest parts of my heart's joy and song of praise to God, that I have heretofore been in such distress with tormenting doubts and fears through unbelief, and that "God has shined into my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2. Cor. iv, 6.

And I conclude that God saw that his creatures could never be so happy in the enjoyment of his

nature while they should remain ignorant of evil as they would be after they were redeemed from it. For this cause God created man such, that he could rebel and depart from his maker, and plunge himself into all the calamities which have followed. And when he shall be restored to his glorious centre from whom he has wandered; then will he receive all those Heavenly satisfying graces, the want of which causes man to be such a self-tormented wretch while he is in rebellion against his maker.

Now, consider the good things of this life which we enjoy, for instance: Would it ever be any satisfaction to our bodies to receive wholesome food, or cold water, if we never had been hungry or thirsty? The answer is, it would not. Then it is hunger, which is the want of food; and thirst, which is the want of cold water; which is the second cause of the happiness or pleasure to our bodies in eating and drinking.

From the foregoing specimens it may be seen, that when man is brought to receive the bread of God which comes down from Heaven to give life to the world, to satisfy the pains of his soul's hunger; and the water of life from the wells of salvation, to quench his thirst for happiness. Then will it be known by all who are thus satisfied, that their previous wretchedness is the second cause of their happiness.

And doubtless this satisfaction will be as much greater in eternity than it is in time, as the state to which man will then be raised, is higher than his present state. When he shall consider what depths of distress and calamity, and even death itself he is redeemed from; and view himself with all his fellow creatures beyond the reach of tribulation, or so much as the fear of calamity; how much sweeter will be his joy and consolation, than if he never had known the want of those heavenly graces! How must he be filled with sweet grati-

tude to God and the Lamb, in which he will delight himself without any thing to destroy or mar his peace in boundless eternity. The prophet Isaiah saith, LXIV, 4, "For since the beginning of the world have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, he hath prepared for him that waiteth for him." And St. Paul saith, 1. Cor. II, 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And this same Apostle shows, that in bringing man to those glorious things, it has pleased God to make the abundance of sin, or the offence, the cause of that abundance of grace which man shall receive.

For after he has shown in Rom. v, 12, and 18, leaving out those verses enclosed with a parenthesis: "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned, and that, as by the offence of one, upon all men to condemnation, even so by the righteousness of one upon men unto justification of life." He then says: verses 20, 21, "Moreover the law entered that the offence might abound; but where sin abounded grace did also much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life through Jesus Christ our Lord."

Take notice that he does not say, sin reigned unto eternal death; but he says, that, even so, that is, as far, to as many as sin hath reigned in, unto death, even so might grace reign, &c. unto eternal life.

And as we know that God gave the law by Moses, so, we are told that it was given to cause the offence to abound. But did God mean to leave man so? No, it is positively said that, where sin abounded: grace did much more abound, so, as to conquer sin completely, and this was the mo-

tive, that as sin hath reigned unto death, grace might reign, &c. unto eternal life.

Is it not therefore obvious that the motive of God in creating man such, that he would sin and fall into calamity, was a benevolent motive, and perfectly consistent with love and goodness? Forasmuch, as it should ultimately issue in man's receiving much more grace than he otherwise could have received.

And that St. Paul meant as he wrote to the Romans, is evident, in that he repeats the same language to the GALATIANS III, 18: "Wherefore then the law? it was added because of transgressions, till the seed should come to whom the promise was made."—He saith also: ROM. III, 5, 6, 7, "But if our unrighteousness commend the righteousness of God, what shall we say, God uprighteous, who taketh vengeance, God forbid, for how then shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory." From these expressions it is obvious that St. Paul meant to be understood that God's truth and righteousness, hath more abounded, and was commended by our lying and unrighteousness. Again, he saith: chapter VI, 17, "But God be thanked that ye were the servants of sin."

Now, to understand the subject I am upon in any other manner, it would appear absurd to be thankful that men had been the servants of sin; but, as I have stated the motive of God in it, it is not at all perplexing.

Again, he saith: chapter VIII, 20, 21, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This passage needs no comment, but shows plainly, that the motive of God in making man subject to vanity, was, that he might be delivered: so, we see that

deliverance, salvation, redemption into a glorious state, which should call forth the sweetest gratitude, was God's motive in giving up man to calamity.

So, that the foregoing objection makes nothing against the idea, that God is infinitely benevolent; but in considering the subject we are led to a further view of the greatness of the knowledge, the wisdom and love of God, which passeth knowledge. I shall now conclude this first part by observing, that we think we see in the clear light of truth, that all the divine attributes of God are in complete union, and hath always been in union in all his works that we have any revelation of. That in love he sought for creatures to enjoy his own happy nature: that in wisdom he devised the whole system of creation from beginning to end; that in knowledge he foresaw all events and consequences; that in power and might he created and preserveth and performeth whatsoever he seeth best to be done; that in judgment, justice and righteousness he dealeth with his creatures and recompenseth them; and that in goodness and mercy he redeemeth them. And we think we have sufficient evidence from the foregoing view of our Maker, that he will never utterly leave any of his creatures to be eternally ruined; but will continue his benevolent operations until all things are restored to his own Heavenly nature. I thought I had finished this first part; but there is another objection to Infinite Benevolence, which must be answered in this place, which may be expressed thus:

If God is love, as in 1. JOHN IV, 7, For love is of God—verse 8; For God is love—verse 16, God is love, and he that dwelleth in love, dwelleth in God, and God in him. Why then is there so much said about the anger of God, and wrath of God in the scriptures of both the Old and New Testaments?

Now, I am not learned in the Oriental tongues, and have no more knowledge of either Hebrew or

Greek, than by consulting the writings of learned men; and asking them questions when I have had opportunity, with a serious desire to know the original meaning of the Holy Scriptures. I have been able to ascertain (I hope, correctly) the original, and definition of some words and short sentences both of the Old and New Testaments.

And as small as this knowledge is, which I have of original words, I shall make some use of it in this work; and if a learned man should condescend to read this work, and should find that I have made mistakes, I hope he will exercise charity towards me, seeing my claims are but small.

I shall, therefore, first observe, that I cannot think that the original words, which, in our English version are rendered *anger* and *wrath*, (that is in God,) are a proper translation.

I will therefore first give the original words and their definition, from the statement of a learned writing which I have read, if I rightly understand it, these following are the original words which are in the English version rendered anger and wrath, and their proper definitions.

Animi: "inclination, an inclination of the mind or spirit."

Studium: "an earnest endeavor after any thing, study, care, regard, concern, purpose, design, exercise," &c.

When this writer has given this definition, he gives it as his opinion, that the English word in the room of anger and wrath, should have been rendered *Ardor*. Now let any person who can read English, look at the definition here given of the original words, and see if there is any thing that even looks like what we generally understand by anger and wrath. We understand that anger and wrath are a passion, or passions, being exercised with which, a person is fomented into a heat or rage in such a manner as even to seek to be avenged to an unreasonable degree.

And as we see that God; who is love itself is not exercised with such unreasonable passions, therefore it must be improper to consider either anger or wrath (as we understand them) qualities of God.

And according to the above definition of the original words, it is obvious, that the quality of God which was meant to be described by them, is an unchanging determination to pursue his purpose. And I cannot see, if, "an inclination of the mind, an earnest endeavor after any thing, study, care, regard, concern, purpose, design," &c. is the proper definition of the original words; but that *ardor* would be a proper translation.

But that *anger* and *wrath* are not a proper translation we shall see from the following considerations:—

1stly. That if anger and wrath were such passions in God as they are in men, the unavoidable conclusion must be, (according to the Holy Scriptures,) that God is sometimes foolish, and does not work his own righteousness. See PROV. xiv, 17, "Soon angry dealeth foolishly." ECCLES. vii, 9, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." JAMES i, 20, "For the wrath of man worketh not the righteousness of God." Therefore it cannot be that God is ever possessed of such qualities as we call *anger* and *wrath*.

2ndly. If he ever possessed such qualities, in himself, then, according to the Holy Scriptures he would be changeable, for they represent him as being sometimes angry, and full of wrath, and at other times his anger turned away, &c.: See PSALM xxx, 5, "For his anger a moment, in his favor is life." PSALM lxxviii, 38, "But he being full of compassion, forgave iniquity, and destroyed not, yea, many a time, turned he his anger away and did not stir up all his wrath." PSALM lxxxv, 3, "Thou hast taken away all thy wrath; thou hast turned from the fierceness of thine an-

ger." ISAIAH XII, 1, "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Now, we know, when a man is angry, or full of wrath, he forms a resolution to be avenged on those against whom his anger is kindled; but when his wrath or anger has abated; he sees that his resolution was unmerciful, unjust, and unreasonable; and he changes his purpose.

And if we are to receive the translation in these last quoted Scriptures as correct, do they not give us to understand that God is changeable from anger to moderation, and from moderation to anger, the same as man is?

3dly. If we are to understand that sometimes God is angry with his creatures, and his wrath so kindled against them for their sins, that he is determined to rend, and tear, and destroy them utterly, and that by and by his anger abates, and then he changes his purpose, and is willing to save them: I say, if we must understand thus, we unavoidably make the Scriptures contradict themselves; for they testify that he is unchangeable. See NUM. XXIII, 19, "God not a man that he should lie, neither the son of man that he should repent, hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" DEUT. XXXII, 4, "The Rock, his work perfect, for all his ways are judgment." JOB V, 13, "But he in one and who can turn him? and his soul desireth even he doeth." MAL. III, 6, "For I the Lord, I change not." HEB. VI, 17, "Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel." James I, 17, "With whom is no variableness, neither shadow of turning."

These Scriptures show positively that God does not lie nor repent; that his ways are all judgment; that he is in one mind; that he does not

change ; that his counsel is immutable ; and that with him is no variableness, nor shadow of turning. And we know if other Scriptures say, that sometimes God is angry, and at other times he is not angry ; if they say, that sometimes he is filled with wrath and anger against his creatures, so as to hate them, and at other times his anger is so turned away that he loves the same creatures (which is a common thing with men who allow themselves to get angry) I say, we know if other Scriptures make this declaration, they certainly contradict themselves. Therefore when holy men of God, spake, moved by the holy Spirit, they never meant to represent that God was sometimes in an acrimonious, and bitter temper of anger towards his creatures ; and at other times in a sweet pleasant disposition towards them. And the question may now be asked : What did they mean to represent by those words which are rendered in our English version, anger, wrath, &c. ? I shall now attempt to answer this question, and close this first part.

I have shown before, that God gave up man to be liable to sin, and calamity with a benevolent motive ; in that, God always intended to bring him back from his wandering or exiled state ; and it becomes needful in this place, to bring to view the means which God uses in bringing back man from his exiled state, as far as chastisement or punishment is his means.

And eternal honor be given to God, that he has so wisely fixed his plan, concerning us men, that the natural, and necessary, and certain fruit of, and punishment for sin, is inseparably connected with our eternal salvation. It should be remembered also in this place, that God has no pleasure in the sin and rebellion of men ; nor in their misery and death, which are the fruit and wages of sin. This I have shown before to be the plain sense of Holy Scripture.

But he has pleasure in uprightness; and in man's happiness; and it is certain that infinite wisdom and power can, and infinite goodness will overrule all the works, and calamities of man in such a manner as shall ultimately issue in his pleasure, and their eternal felicity.

And in order to effect this glorious, this God-like object, as man is sunk into the depths of ignorance, it is necessary to check his wanderings and wickedness, and to show him what sin is, its hateful and tormenting nature, and its fruit and effect; in order that he may willingly return to his Maker. (For it is obviously the sense of Holy Scripture, that God always deals with man as a moral agent.)

Now, a manifestation to man of the ardour, or determination of God against sin; a revelation of his displeasure in iniquity, is that, which to man is so terrible. This I think is evinced by the following Scripture: Rom. i, 18, "**For the wrath (ardour)** of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Verse 19, "Because that which may be known of God, is manifest in them," &c.

Now, when the sinner is convinced that his way is perverse and crooked, and that the fruit of his doings is misery and death. It seemeth to him that God is engaged against him, to hasten his calamity, and bring him to ruin; this continues as long as he goes on in his rebellion. But when he turns to God with full purpose of heart, the terror that was on him on account of his sins, is gone; and now God seemeth lovely. Now, where is the change? ANSWER, it is in the sinner: God is in the same ardour against sin now that he was before; but it may seem to man as if his Maker has changed, whereas the change is altogether in himself. I conclude this is what is meant in ISAIAH xli, 1, which I quoted before. For in the dispen-

sations to ages past it appears, as man was ignorant of the spiritual, or internal manifestations of God; their iniquity was usually checked or chastised by external calamities, such as the sword, famine, pestilence or captivity. And in chapter xi, Isaiah speaketh of the return of the captivity of Israel, and from verse 11 to the end of the chapter, he mentions the reconciled state they would then enjoy, the victory which they would then obtain, and the highway which should then be made for the remnant of them to return, the same as their fathers came out of Egypt. Then, in chap. xii, 1, he says, "And in that day thou shalt say, O Lord I will praise thee, though thou wast angry with me, thine anger is turned away and thou comfortest me."

And there are many who know by experience, that when they were laboring under a sensibility of the hateful and dangerous nature of their sins, that God seemed to be engaged against them, which filled their souls with awful fear and terror. But by and by, as soon as they believed that, through Jesus, God already had mercy on them, and had given them eternal life; how soon the scene was changed! God then appeared more sweet and excellent than they could express, shining in the face of Jesus, and what is more wonderful still, those same persons are heartily united with God against sin, in a measure of that same ardour, which, while they were in unbelief was such a terror to them. And at the same time their souls are as calm and innocent as the harmless dove, and as far from those tempers which we call anger and wrath, as love is from hatred.

I think, therefore, it is plainly evinced, that those tempers of mind which we call anger and wrath, and which are such in men, are not qualities of God: but that the meaning of holy men, by those words which are rendered anger and wrath, &c. in the English version, was ardour, or,

an unchanging determination to destroy sin and iniquity, and to punish the transgressor with that view.

And if this view of the subject is correct, as I hope and believe it is, we may see that the object of God in his manifestations that are called anger and wrath, is a benevolent object. Forasmuch, as his motive is to punish the sinner to make him sick of sin, and to reform him from that which is his misery and his death, and to bring him to that state of obedience in which he finds life, and pleasure forevermore.

I have not taken it for granted that God's motive in punishing sinners is to reform them, although I believe it; for I know that many dispute it. I shall therefore quote a few passages of Scripture to prove it; and close with a few words.

Lev. xxvi, 15. on to 44, "And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments. I also will do this unto you. I will even appoint over you terror, consumption and the burning ague," &c. "And I will set my face against you," &c. "And if ye will not yet for all this, hearken unto me, then I will punish you seven times more for your sins: and I will break the pride of your power, and I will make your Heaven as iron, and your earth as brass, and your strength shall be spent in vain; and if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you which shall rob you of your children, and destroy your cattle, and make you few in number, and your ways shall be desolate.

And if ye will not be reformed by me, by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times more for your sins, and will bring a sword upon you which shall avenge the quarrel

of my covenant, &c. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly."

Now, let any person read this 26 chapter of Leviticus, and then say if the motive of God in punishing man is not his reformation; again, see Job xxxiv, 31, 32, "Surely it is meet to be said unto God, I have borne, I will not offend, I see not, teach thou me; if I have done iniquity, I will do no more." PSALM cxviii, 18, "The Lord hath chastened me sore; but he hath not given me over to death." ISAIAH lvii, 16, 17, 18, "For I will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls I have made; for the iniquity of his covetousness was I wroth and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart, I have seen his ways and will heal him, I will lead him also, and restore comforts unto him and to his mourners." LAM. iii, 31, 32, 33, "For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." Hence, it is obvious that the motive of our Creator, in chastising, or punishing men for their sins, is their reformation. And of course I see no substantial evidence against the ideas which I before advanced.

So I shall conclude this first part of my Apology in the following manner: Believing that God has more love and goodness than I can think of, I cannot see but that his motive in bringing intelligent creatures into a state of endless pleasure or pain, must be, that they might all of them finally enjoy endless pleasure.

Believing that he is equally extensive in wisdom, I cannot see but that he was capable of planning his system accordingly.

Believing him to be boundless in knowledge, I cannot see but that all events were always plain to his view. And believing that he is Almighty, I cannot see but that he is able to defeat every device that would otherwise prevent the accomplishment of his purpose.

So that in reasoning from his adorable attributes, I am obliged to believe, that his counsel will stand, and his pleasure be done; in that, all intelligent creatures, in heavenly gratitude, raised to such a degree as shall put forth sweet songs, and long sounds of the most hearty thanksgiving and adoration to God and the Lamb, who shall have raised them from dark corners, and dismal pits of earth and hell, and reconciled them to God through the blood of the Lamb to enjoy the happy nature of God, world without end.

Let no person, therefore, any more blame me, as many have done, for hoping and believing that the times of restitution of all things will come, until some one can bring to view at least, as forcible evidence from the nature of God against the idea, as I have in its favor.

PART II.

IN further apologizing for my present belief that the doctrine of endless misery is false, let us take a view of the state of man from Adam to Moses, and from Moses to the coming of Messiah, and the state of thousands since.

It is evident, although there was a lineage from Adam to Noah who preserved the knowledge of God, that the rest were soon after the days of Adam swallowed up in gross ignorance and wickedness; which we know from the following sketches of Sacred History. GEN. vi, 5, 6, 7, 11, 12, "And God saw that the wickedness of man great in the earth, and every imagination of the thoughts of his heart only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart," &c. "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth."

Their ignorance may be seen by the following: GEN. xi, 3, on to 9, "And they said one to another, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, go to, let us build us a city, and a tower, whose top unto Heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord said, behold the people one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence,

upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth."

Soon after this we begin to hear of their wickedness again: chap. xiii, 12, 13, "And Lot dwelled in the cities of the plain, and pitched tent toward Sodom. But the men of Sodom wicked and sinners exceedingly before the Lord." Chap. xviii, 20, 21, 22, "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know. And the men turned their faces from thence and went toward Sodom." Chap. xix, 12, 13, "And the men said unto Lot, hast thou any here besides son-in-law," &c. "and whatsoever thou hast in the city bring out of this place, for we will destroy this place, because the cry of them is waxen great before the face of the Lord."

Soon after this, we find that Idolatry, or Paganism, began to prevail, if it had not before, which shews that the nations were ignorant of the true God; for even the very family from which Abraham sprang in Chaldea, no longer after his leaving them, than the third generation, had idol gods, chap. xxxi, 19, "And Rachael had stolen the images that were her father's," verse 25, on to 30, "And Laban overtook Jacob," &c. "And Laban said unto Jacob, what hast thou done," &c. "Wherefore hast thou stolen my gods?"

We see again, what ignorance of God prevailed in Egypt, at the time when Moses went there to lead out the children of Israel, Exod. v, 1, 2, "And afterward Moses and Aaron went in, and told Pharaoh, thus saith the Lord God of Israel, let my people go" &c. "And Pharaoh said, who

the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

The wickedness of the inhabitants of Palestine is described thus: LEVIT. XVIII, 19 on to 25. After mentioning a large number of great abominations, he saith, "defile not ye yourselves with any of these things, for in all these the nations are defiled which I cast out before you. And the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." My limitarian brother will probably now ask me; whether I do not suppose that those people were really guilty when they were so wicked? I answer, yes: I learn from Holy Scripture, that they were guilty enough to suffer death. ROM. v, 12, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And further, it is evident that the Antedeluvians, and the people of Sodom and Gomorrah were cut off, and had to suffer death in a sudden and extraordinary manner, on account of their extraordinary wickedness; and that, too, according to what each deserved. For it is said of the Antedeluvians, "that all flesh had corrupted their way," &c. But it is said of the men of Sodom, "that they were wicked, and sinners exceedingly," &c. the former were drowned, and the latter were burnt alive. Evidently shewing that their extraordinary death was the punishment for their extraordinary wickedness; and that their punishment was proportioned to the degree of their crimes: as the Holy Scriptures universally declare, that "God will render to every man according to his works." And this idea is directly supported by God's own words, which I before quoted from LEVIT. XVIII, 24, 25, "For in all these the nations are defiled which I cast out before you, and the land is defiled, therefore I do visit the in-

iniquity thereof upon it," which shows plainly that the inhabitants of Palestine, being cut off, and the Israelites being sent at that time to destroy them utterly, was to punish them for their extraordinary wickedness. It is therefore obvious that while death is the common lot of man, according to the judicial sentence of God upon Adam, for the first offence, Gen. iii, 19, which condemned all men to dust, as St. Paul also said, Rom. v, 14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Which means that Adam sinned against the commandment of God, when he knew what it was, but the people from Adam to Moses, many of them at least, knew not what God's commandment was; because God had not given them his law; as St. Paul shows in the 13th verse, "For until the law, sin was in the world; but sin is not imputed when there is no law." I say, while death reigns over all men in consequence of the first offence, which introduced sin and death into the world; it is obvious that death has frequently been inflicted in an uncommon manner, as the punishment of uncommon sinners, on individuals, and on cities and nations; instances of which have their places in the history of man from Adam till now.

Although I know some have said that temporal death is never the punishment for sin in any case, they mean, in the sight of God. But such an assertion is from blind bigotry and gross ignorance, being a flat contradiction of numerous testimonies of Sacred History.

But as St. Paul said, Rom. v, 13, "Sin is not imputed when there is no law," and he was speaking of the same people of whom I am now writing. I am obliged to conclude that guilt and condemnation upon their hearts, or minds, followed them no further than they knew what God required of them, and they transgressed it. And as it is al-

most certain that they never heard of misery in the world to come, nor any thing that they could do to escape such misery; there is not the least ground, that I can see, on which to conclude that they must be eternally miserable. For our Lord hath said, **LUKE XII, 47, 48,** "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many. But he that knew not, and did commit things worthy of stripes, shall be beaten with few." Does this look like that cruel doctrine, that every offender who knew ever so little, if he die in his offence, must be beaten with stripes eternally? And it is in vain to reply as some do, that such will not have so great torment as those who knew more, although it will continue eternally. For it is absurd to imagine that Jesus Christ ever spake so incongruous, as to call an eternal suffering under the scalding drops of God's infinite wrath, "beaten with few stripes." No, my reader, there is no degree of such suffering as is commonly represented by those who preach said doctrine, that can with any propriety be called a "few stripes;" and any man's reason must be confounded, and robbed of its whole empire before he can conclude that stripes eternally can be a "few stripes," for if there was but one stripe in a thousand years, you must remember that endless eternity will produce more stripes than all the figures of Arithmetic which you can possibly put together will enumerate: Yea, infinitely more after you have enumerated all you can. So you may see that according to what Jesus said, those people will not be eternally miserable. Let us now consider the condition of the gentile nations from Moses to the coming of Messiah.

Moses, at the commandment of God, led Israel out of Egypt, gave them the law, and God destroyed the wicked gentiles of Palestine, and settled them in their place. From that time, and at

ways afterwards, the Lord was called the God of Israel, both by the Hebrews themselves, and also by other nations. And it is evident that the gentiles did not consider him their God, nor did they consider themselves under any obligation to love or obey him. And although in some instances, they were afraid of him, having heard of his mighty works in Egypt, in the Red Sea, and in the wilderness; yet in other instances they considered him like the gods of the gentiles, one who might be overcome in war, and destroyed. All this is clearly evinced by those sketches of their history which you may read in the following passages, which, please to turn to, and read for yourselves. 1. SAM. iv, 6, 7, 8, chap. v, 10, 11. 1. KINGS xx, 23. 2. CHRON. xxxii, 9, on to 17. From which it is conspicuous that the gentile nations before the coming of Christ, were so ignorant of the true God, many of them at least, that they had no idea of living and having their being in him, and of course did not consider themselves under any moral obligation to him.

St. Paul also shows that God did not see it best to give them any further revelation in those times, and the reason why he did not, we have no right to call in question. Acts xiv, 16, "Who in times past suffered all nations to walk in their own ways," chap. xvii, 30, "And the times of this ignorance God winked at:" He also mentions the gentiles as in great ignorance and blindness, in his Epistles to the christians, as in EPH. iv, 17, 18. All of which show that they were as ignorant of God as man can be; for mind ye, while man has the common powers of reason he cannot be ignorant that there is a great difference between right and wrong, and while he does wrong, he is guilty according to the degree of his knowledge of what is right.

And as Moses shewed, DEUT. xxx, 11, 14, that there was a moral principle in the hearts of the Hebrews in accordance with the law which he

had given them, which was to love, and not to hate, and as gentiles were in the same moral condition, that the Hebrews were before the giving of the law, therefore the gentiles had a moral principle in them, by which they knew the difference, in some degree, between right and wrong. And this idea is confirmed by Rom, ii, 14, 15, "For when the gentiles which have not the law, do by nature the things contained in the law, for these having not the law are a law unto themselves, which shew the work of the law written in their hearts." And there were some among those gentile nations, (wicked as the nations were,) which were really virtuous, instances of which, were Heracitus, Socrates, Solon, &c.

And agreeable to this moral principle of which I was speaking, in the infant state of the most ancient gentile nations, that was, from the time that their language was confounded, and they received many languages, and were scattered abroad upon the face of the earth; as is said by Moses, Deut. xxxii, 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam." For it was from that time that they became distinct nations, and having different languages from what they spoke when they had but one language, they had, of course, different names for God, and the son of God, according to their different languages. But the Egyptians, Tyrians, Persians, Greeks, Chinese and Gymnosophists or Indians of India, all had some correct ideas of God, and his Son. The Egyptians called him *Osirus*, and his Son, *Orus*. The Tyrians called him *Behus*, and his Son, *Adonis*. The Persians called him *Oromazes*, and his Son, *Mythras*. The Greeks called him *Jupiter*, and his Son, *Apollo*. The Chinese called him *Supreme Monarch*, and his Son, *Kiuntse*. The Indians of India called him *Vistrou*, and his Son, *Brama*.

And it appears from the writings of the Chevalier

Ramsay, and others, that they entertained the following ideas, viz.: That in the first generations of men, (which was called the golden age,) God and his Son delighted in men, and used to visit and converse with them; whereas men then lived righteously, and order, peace and happiness were universal. But wickedness being introduced, and men becoming corrupt, and wicked, God and his Son withdrew from the earth, into an inaccessible retreat. Then followed the iron age, which should continue until God should see fit to send his Son, who should appear among men, and attack the evil principle, and overcome it, and destroy it, and restore the golden age.

And although there were individuals among them who entertained and taught these ideas until the coming of Christ; yet the nations in general soon lost all ideas of the true God, and from various causes, they at length believed in a numerous plurality of deities, of whom they made images, and worshipped the works of their own hands, or else from some vain imagination or other, they worshipped beasts, or serpents, or birds, or flies, as it is written, Rom. 1, 28, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient," &c.

But now, the point in question is, what reason have we to suppose that they must be eternally miserable? whereas it is acknowledged that they lived, and died ignorant of the true God. And we are assured they could not have eternal life without this knowledge. "For this is life eternal, that they might know the only true God, and Jesus Christ, whom thou hast sent." Hence, we see that the knowledge of Jesus Christ is essential for eternal life, as well as the knowledge of the true God, yea, it is impossible to know the true God without Jesus Christ, "For no man knoweth the Father, but he to whomsoever the Son

will reveal," MATTH. XI, 27. Well, as they never heard of Jesus Christ, how could they know him, or believe on him? "How shall they believe in him of whom they have not heard?" ROM. x, 14, Will God condemn them eternally for not believing in him of whom they have never heard? "Shall not the Judge of all the earth do right?" GEN. xviii, 25. And nothing can be more conspicuous than it is, that they never had any opportunity of hearing of, and believing in the true God in Jesus Christ, in the present world. It is therefore certain according to Scripture declarations that they had an opportunity of believing in the true God in Jesus Christ, after temporal death had passed upon them. For the Prophet Jeremiah saith, LAM. III, 31 on to 35, "For the Lord will not cast off forever, for though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men, to crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not."

Now, while my Free-will brother will labor with all his wit to reconcile the eternal damnation of all those gentiles with the equal ways of God, whose arguments, I confess, I know not how to state in this case, (for although I was long on the Arminian ground, I could never reconcile this point to my own satisfaction.) The Calvinist brother, with a mournful voice, perhaps, will reply: *That God is a Sovereign, and has a right to do with his creatures what he pleases, even to make them eternally miserable without ever informing them why.*

And nothing can be more incongruous than such a reply, for I do not dispute that God has a right to do with his creatures as he pleases; nay, I rejoice that the Lord God omnipotent reigneth.

The point in dispute, therefore, is quite aside.

from that ; the point in dispute, is this : whether God ever is pleased to deal so with his creatures, as to make them eternally miserable for not doing that which they could not do, and any man is challenged to show that God ever did, or ever will deal with any of his creatures contrary to that justice, equality, goodness, and compassion with which he has taught us to deal one with another. In other words, the point in dispute is, whether God will, in any case, "turn aside the right of a man from before the face of the Most High," which Jeremiah saith, that he does not. And as I know that according to Calvinism it is thought that man has no right before the face of the Most High. It will probably be asked, what right has man before the face of his Maker ? To which I answer : As man is brought into being without his own choice or consent, he has a right to trust in his Maker, that he will support him, and save him eternally ; and that he will punish him for his sins no more than he deserves ; and that when he has received the due reward of his deeds, his Maker will show him pity, and give him eternal life by grace. This is not only according to the plain sense of what I quoted from the third chapter of Lamentations, but is the obvious sense of the ten-ure of Holy Scripture, that God would have men trust, hope, and believe that he will deal with them thus, and if he requires them to trust, hope, and believe thus, surely they have a right so to do. Thus we have ascertained what the right of a man is before the face of the Most High, which he will not turn aside.

And as those gentiles were very wicked, and were from one generation to another punished for their wickedness, by famines, by pestilences, by destructive wars and earthquakes, and various other calamities, which may be seen abundantly in the books of the Prophets, and that death carried them out of time. There is no just premises,

that I can see, from which to conclude that they must suffer eternally, for they must be acknowledged by all who are candid to be the servant who knew not his Lord's will, and did commit things worthy of stripes, and was beaten with few, and glory to the eternal God, whose ways are all equal. He knew how to inflict the few stripes upon every one of these ancient gentiles, which stripes I conclude from the foregoing considerations as well as many others, have ended long ago.

Let us now take a concise view of Israel in the same age of the world, whose condition we must consider was quite different from that of the gentile nations, because at the beginning of this space of time, God gave them the law, which law, although it could not give life by imparting righteousness, GAL. III, 21: yet it gave the knowledge of sin, ROM. III, 20: and therefore it entered that the offence might abound, ROM. V, 20. And as Israel had the law given to them, we shall find that the offence abounded in them, much more than in any other nation, which we see must have been the necessary consequence, for no sooner had they received the law, than they began to transgress its precepts, insomuch, that to punish them for their rebellion, they were detained forty years in the wilderness, until one generation was wasted away, before they were suffered to enter the land of Palestine which had been promised to their fathers, to be given to their children. After they were settled in Palestine their rebellion was such, that for their punishment they were given into the hands of their cruel enemies, and were grievously oppressed; sometimes, ten, twenty, or forty years at a time, no less than seven times, in the space of four hundred and fifty years. And in the days of their Kings, iniquity kept increasing, until the days of Rehoboam, when the nation was divided into two kingdoms. From that time we often read of both capital cities being filled

with the greatest wickedness, and innocent blood; while their Kings, their Priests, and in some instances their Prophets were swallowed up in idolatry, and other wicked practices. This continued until they were all given up to famine, pestilence, the sword, and to captivity. Both kingdoms were carried away captive, and Israel was never suffered to return unto this day.

The captivity of Judah was returned after seventy year's captivity; and as the Messiah was to come in that lineage, they retained their possession until he came, and wrought the great work of man's redemption among them, and then they were punished for their iniquities in that most terrible destruction which overtook them by the hands of the Romans.

Now, there was among them in all generations, from Moses to the Babylonian captivity, Prophets and wise men, who "received the law as a school-master to bring them to Christ;" and they received the promises of his coming, and prophesied of the sufferings of Christ, and of the glory that should follow.

But, what shall we say of the nation in general? Why, we must acknowledge that they were the very "servant who knew his Lord's will, and prepared not himself, neither did according to his will," and therefore was "beaten with many stripes;" for they received the knowledge of their duty by the law which was given to them, and did not keep its precepts, as St. Stephen told them, Acts vii, 53, "Who have received the law by the disposition of angels, and have not kept." But now I would have it specially noticed, that even "many stripes" are not eternal misery, because first, among all the penalties annexed to transgressions in their law, eternal misery was never once threatened; but such punishments as could be inflicted in this life, and in temporal death, were the penalties of the law, and just such punish-

ments, as we read in Sacred History, and in the history of *Flavius Josephus* their historian, did actually come upon them.

And secondly, because the Holy Scriptures positively declare that they shall all be saved, ISAIAH XLV, 17, "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded, world without end," verse 25, "In the Lord shall all the seed of Israel be justified, and shall glory." ROM. XI, 26, 27, "And so all Israel shall be saved, as it is written: There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this my covenant unto them when I shall take away their sins." Just turn to JEREMIAH XXXI, 31st verse, and on, and you will find that the very covenant here mentioned, in which God was to take away their sins, declares that they shall all know the Lord, from the least of them unto the greatest of them; and that he would forgive their iniquity, and remember their sin no more.

Now, the person who will believe positive scripture testimony in preference to human tradition, may see plainly that the words of prophecy announce the forgiveness, and final salvation of all Israel, and, of course, the many stripes with which they are beaten will cease and come to an end, and therefore, it is not eternal misery. For although they are now cast out, as it were, and rejected, because they rejected the Saviour; yet the casting away of them, is only for the riches of the gentiles, as you may see plainly stated by St. Paul, in ROM. XI, from verse 7 to the end of the chapter, in which he shews that God had caused the Jews to stumble that the gentiles might come in; and that the fullness of the gentiles would be salvation to the Jews; and from verse 33, he admires the depth of the riches, of the wisdom and knowledge of God in that work.

Now let us take a view of thousands of people since the days of the holy Apostles.

It appears from what little knowledge I have of Ecclesiastical History that the following is a correct statement:—That purity which prevailed in the first century, began to be lost in the second and third century (and I know not how long before) there was a division of the church on account of the doctrine of the restoration of all things, which was evidently the doctrine of the Apostles. In this century many advocated it, among whom was *Origin* and others. While some others advocated the doctrine of eternal misery, by the means (as I conclude) of receiving Jewish or Pagan notions, and endeavoring to make them appear to be the doctrine of Christ.

In the same proportion that a corruption of doctrine prevailed, a corruption of manners prevailed likewise, and both increased gradually until the seventh century; in which time blindness of mind and hardness of heart had arisen to a dreadful height.

Chrisendom had then brought forth that beast mentioned in the prophecy of St. John, Rev. XIII, 1, "And saw a beast rise up out of the sea," &c. "which was like a leopard, having feet like a bear, and a mouth like a lion. To whom the dragon (or devil) gave his power, and seat, and great authority."

By his rising out of the sea is meant his being brought forth by multitudes of people, as in Rev. XVII, 15, "The waters where the whore sitteth are peoples, and multitudes, and nations, and tongues." And that this whore sat on this same beast; see verse 3 of the same chapter. This beast signifies false religion, and so abominable and far from true christianity (although it claims the name) that it is represented by a ravenous beast, and so full of ignorance, darkness and wickedness, that it is said, the devil gave him his power, and seat, and great authority.

In the seventh century this beast of false reli-

gion established Popery, and afterwards other impostures. And from that time the doctrine of the restoration of all things, I think was never again approved of for as many as seven or eight centuries; but eternal misery, and that of purgatory were the doctrines of the church through those dark ages.

This you must think is a poor commendation of that doctrine, seeing it was certainly the most firmly established that it ever was, in those very ages in which ignorance and wickedness of every description prevailed perhaps beyond what it ever had in times before. And what can you make of this, you who are terribly afraid that the doctrine of the restoration will make people wicked. And think that nothing but the doctrine of eternal misery can ever reform people? What can you suppose was the cause of such abominable wickedness prevailing all through those dark ages when the doctrine of eternal misery was never contradicted? No, indeed, no one dared to contradict it, even if he had believed to the contrary, unless he had been willing to be torn to pieces by the beast, for this beast was engaged to support it as a tool to affright the people into obedience to the wicked priesthood; yes, and the most bloody and cruel persecution was immediately carried on against any one who dared to differ in the least from the many abominable and silly inventions of this false religion. And as literature was almost wholly neglected, and the people prohibited the use of the Holy Scriptures, and the ministry debased to the lowest degree of wickedness and cruelty; so the chains of ignorance and superstition were riveted upon the multitudes, and they bowed down to any vain and silly ceremony which the wicked priesthood was pleased to invent; and taking them for patterns, the people were cruel and malicious towards each other; and quarrels, wars, blood and the most terrible heaps of carnage were

common in those days all over christendom, while the Popes, Cardinals, Bishops, Priests and Friars were constantly wallowing in the most abominable practices of fornication and adultery, sporting and making light of the pains and cruel death of their fellow-men. So we see, that as the Jews became more wicked after they received the law, than any other nation ever had been; so christendom by becoming ignorant of the gospel testimony, and still holding the name of it, were more wicked than those who never heard of it.

And their great ignorance in those days, may be understood by considering what silly things they depended on, or trusted in for eternal salvation, such as the following: *an absolution or pardon of their sins from the Pope, or from any priest who had the Pope's permission. That sprinkling water in an infant's face by a Priest, would give him eternal Salvation. That all who died without being so baptised, would be eternally miserable. That when wicked people die and go to purgatory, if their friends would hire the Priest to pray for them, they may be saved, or delivered from purgatory.*

Now, it may be asked, had not those people the teachings of the Holy Spirit in their hearts? To which I answer, yes: for ever since Jesus commenced his reign over the nations of the world, all men are more or less taught or reprov- ed by the Holy Spirit, according to St. JOHN xvi, 7, 8, 9, 10, 11: and of course there were some individuals from time to time who did see, and declared against the wickedness of the church, such as *John Huss* and *Jerome* and others, who were soon persecuted to death for their testimony. But, those were extraordinary men who were prepared for this very work, so that the true church might not be wholly exterminated; but it is a doubt with me whether the people in general were capable of surmounting so great a cloud of ignorance, and blindness, without some external in-

struction, especially when we consider that there arose another beast out of the earth, who commanded all to worship the first beast, and that they should be killed if they would not, **REV. XIII, 11, on to 17**, which I take to be civil magistrates, supporting false religion, and exercising the cruel inventions of it.

Not only all this difficulty in the way of the common people, but this hateful stuff came under the name of Christianity, and pretended to have the authority of God; so that the people verily thought that it would be a wicked thing to call in question any thing which the church proposed; and if the Spirit of truth moved in their minds any thing contrary to the doctrine and practice of the church, they thought they ought to reject it as a wicked thought, just as you now think when any thing comes into your mind contrary to the establishment of your church.

Now, let us observe, considering all nations from Adam to Moses, and all the gentile nations, from Moses, to the coming of Messiah, and all nations from an early age of Christendom till within a short time past, together with all those who have lived, and now live in a state of ignorance, in the most enlightened ages of Christendom, and die so. I say, when we have taken a just view of the children of men, we shall find that far the greatest number, probably more than nine tenths of the whole family of man, have gone into the eternal world without knowing who they have sinned against. And according to the doctrine of eternal misery, must remain eternally sealed up in a state of pain and despair without the least pity from their Creator.

Let me ask the reader, (if he holds said doctrine,) to look at the following similitude:

Supposing a man had ten children or servants, and he had authority to deal with them as he pleased even in case of life and death. He proposes

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in his own mind, if they perform a certain piece of work, which he knows how it must be done on a certain day, he means to let them live; but if they do not perform it by the time he has set, he means to put them to death.

They are all in the first place ignorant of his desiring any such work to be done, or of his intention concerning them. He informs one of the ten, of his part of the work, and how to do it, and when it must be done; but gives the other nine no information about it, and they, of course, remain ignorant of the whole affair until the night of the day in which it must have been done has arrived, and the first thing they ever know of the matter is, he orders the executioner to fall upon them, and they, nine, are all put to death.

Should you consider such a man good, just, or merciful? and if not, can you not see that your doctrine charges our good Creator with that which is worse? For if he always intended that every one who did not attend to the work of regeneration before the night of death, should suffer endless torment, and then suffer nine tenths of them to remain wholly ignorant of it until it overtook them, and they, of course, were past recovery. What becomes of his goodness, his justice or his mercy? where is all his compassion, and his tender mercies which are over all his works? If you will still believe this absurd doctrine because others have believed it, and will give no ear to Sacred Scripture nor sound reason, I beg of you to be sparing of your censures upon me, and others, for rejecting such absurdities, until you can meet and refute these arguments.

PART III.

I shall now arrange, by quotations, those promises of God, recorded in the Old Testament Scriptures, which appear to me to prophesy in a conspicuous manner, universal restoration, and show, by New Testament Scriptures, that they have been, or are to be fulfilled in the reign of Christ, or the gospel dispensation, and that the best feelings of man correspond with the same idea.

And now for the promises of God recorded in the Old Testament Scriptures. The first quotation which I shall now advance, mentions "the seed of the woman" which I think is universally acknowledged to mean Christ. And "the serpent," which is also universally acknowledged to mean the devil, or sin. GEN. III, 14, "And the Lord God said unto the serpent, thou art cursed, &c. And I will put enmity between thee and the woman, and between thy seed, and her seed: it shall bruise thy head." I cannot see but that this positively prophesies that Christ shall utterly destroy the serpent, or devil, or sin. Whereas, we know that if a serpent's head is bruised, he of course is destroyed, or killed.

The next class of quotations shall be those promises of God made to Abraham, Isaac, and Jacob, concerning their seed, which seed is plainly shown to mean Christ in a number of New Testament passages, particularly Acts III, 25, and GAL. III, 16. If you will carefully notice these following passages, you will see that God promised Abraham, that all nations should be multiplied to him, in his seed, and that all should be blessed in him, or his seed, which is Christ. And therefore, it was that St. Paul said, ROM. IV, 13, 17,

"that Abraham was the father of many nations, and the heir of the world, through Christ, who was the seed of Abraham according to the flesh."

GEN. xv. 5, "And he brought him forth abroad, and said, look now toward Heaven and tell the stars if thou be able to number them : and he said unto him, so shall thy seed be." CHAP. xvii, 5,

"For a father of many nations have I made thee."

CHAP. xxii, 16, 17, 18, "By myself have I sworn saith the Lord, &c. that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the Heaven, and as the sand upon the seashore ; and thy seed shall possess the gate of his enemies : and in thy seed shall all the nations of the earth be blessed." God's promise to Isaac is as follows : Gen. xxvi, 3, 4, "And I will perform the oath which I sware unto Abraham thy father, and I will make thy seed to multiply as the stars of Heaven, &c. and in thy seed shall all the nations of the earth be blessed."

God's promise to Jacob was this : GEN. xxviii, 14, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed." Whereas, St. Paul saith, GAL. iii, 16, "Now to Abraham and his seed were the promises made ; he saith not, and to seeds, as of many ; but as of one, and to thy seed which is Christ." It is, therefore, clearly shown that God promised Abraham with an oath, that all nations and families of the earth, should be blessed in Christ.

The next class of promises which I will quote are those which prophesied that God would give all families, and kindreds of the earth to Christ ; and that he should reign over them all ; and that in the time of his reign, he should judge them, and reward and punish them according to their works. That punishment shall not continue eternally, but

that as punishment was designed for the reformation of the disobedient, it shall effect its object, in that all will submit to God, under this infinitely wise reign, or government, of Jesus Christ.

PSALM II, 7, 8, "I will declare the decree. The Lord hath said unto me, thou my son, this day have I begotten thee. Ask of me, and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession." PSALM LXXII, 1, on to 17, "Give the King thy judgments, O God, and thy righteousness unto the King's son. He shall JUDGE thy people with righteousness, and thy poor with JUDGMENT. He shall JUDGE the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All Kings shall fall down before him : all nations shall serve him, and shall be blessed in him ; all nations shall call him blessed." DANIEL VII, 14, "And there was given him dominion, and glory ; and a kingdom, that all people, nations, and languages should serve him," verse XXVII, "Whose kingdom an everlasting kingdom, and all dominions shall serve and obey him." ISAIAH IX, 6, 7, "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of government and peace no end upon the throne of David, and upon his kingdom, to order it, and to establish it with JUDGMENT and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—It is conspicuously stated by the foregoing Scriptures that God promised to give Jesus Christ all the children of men : that he should reign over them all, and that they should all obey him. It has also been stated by some of these foregoing passages, that Christ should

JUDGE them. And with the addition of the next following passages it will plainly be seen that the time of Christ's reign, (which is now,) is the day of JUDGMENT. ISAIAH XI, 2, 3, 4, "And the Spirit of the Lord shall rest upon him: the Spirit of wisdom and understanding, the Spirit of counsel, and might; and he shall not JUDGE after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he JUDGE the poor, and reprove with equity for the meek of the earth." CHAP. XLII, 1, 3, 4, "I have put my Spirit upon him, and he shall bring forth JUDGMENT unto the gentiles. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall send forth JUDGMENT unto truth. He shall not fail nor be discouraged, till he have set JUDGMENT in the earth, and the Isles shall wait for his law."

The next class of Scripture passages will show that God promised, and swore by himself, that in this day of Judgment, this reign of Christ, all the children of men should turn to the Lord and be saved. PSALM XXII, 27, 28, "All the ends of the world shall remember and turn unto the Lord. And all the kindreds of the nations shall worship before him. For the kingdom the Lord's; and he the governor among the nations." ISAIAH XL, 4, 5, "Every valley shall be exalted and every mountain and hill shall be made low. The crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see together; for the mouth of the Lord hath spoken." CHAP. EII, 10, "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God. CHAP. XLV, 22, 23, 24, "Look unto me, and be ye saved, all the ends of the earth: for I God and none else. I have sworn by myself, the word is gone out of my mouth righteousness, and shall not return,

That unto me every knee shall bow, every tongue shall swear. Surely shall say, in the Lord have I righteousness and strength."

I would remark here that St. Paul quotes this passage as applied to the reign of Christ: PHILIPPIANS, II, 9, 10, 11, "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of in Heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ Lord to the glory of God the Father." He saith also in 1. COR. XII, 3, "No man can say that Jesus is Lord, but by the Holy Ghost." Therefore the amount of the foregoing prophecy is, that all in Heaven, in earth and under the earth, shall confess that Jesus is Lord by the Holy Ghost. I now proceed, ISAIAH LVII, 16, on to 19, "For I will not contend forever, neither will I be always wroth: for the Spirit should fail before me, and the souls I have made," &c. LAM. III, 31, 32, 33, "For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."

The design of God in punishing the world of mankind for their iniquities, and the happy reformation of all men, as the consequence is extensively set forth by the following prophecy: ZEPHANIAH III, 8, 9, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination to gather the nations, that I may assemble the Kingdoms, to pour upon them mine indignation, all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Now this prophecy, as well as a number of others which I mean to quote, allude to the time when

Christ began his spiritual reign, (which was at the end of the Jewish Theocracy,) and also the consequence of his spiritual reign, which is to be the reformation, and salvation of all men. For, let it be observed that in Christ's first advent, he had not come to reign, nor to JUDGE the world, as he said, St. JOHN XII, 47, "I came not to JUDGE the world, but to save the world." Whereas he had then come to work the redemption, and salvation of the world by suffering. But the day of JUDGMENT wherein he was to JUDGE the world in righteousness was to begin at the time his reign, or Kingdom should begin; which was after he had died, rose again, and ascended. He therefore prophesied that he should come in the clouds of Heaven with power and great glory: and that it should come to pass before that generation passed away, MATTH. XXIV, 30, 34. And that he would then reward every man according to his works when his Kingdom should come, and that there were some then standing there who should not taste of death till they should see him come in his Kingdom, MATTH. XVI, 27, 28. And that then he should sit on the throne of his glory, and all nations should be gathered before him, and then shews how he should JUDGE and reward them, MATTH. XXV, 31, and on.

And whereas, in his first advent, he had not come to judge the world, as I have said, therefore it is obvious that those Scriptures which I have quoted, which prophesied of his JUDGING in uprightness, bringing forth JUDGMENT to the gentiles, setting JUDGMENT in the earth, &c. related to the day of JUDGMENT, which began when his spiritual reign began, and continues now, and will continue until all men are reformed.

And whereas, at the very commencement of this reign of Christ, God did "shake terribly the earth." That is, he stretched out his arm with his iron rod of severe correction over all nations

of men, both Jews and gentiles, to punish them for their sins, (which at that time were very great,) and to break in pieces thrones, and kingdoms, and nations of men which were wicked and unjust, to make room to establish the Kingdom of Christ over all nations of men; which Kingdom made its appearance, and was established over all the world in or soon after the seventieth year after the birth of Christ in the manger at Bethlehem. But as this Kingdom of Christ, together with his second coming was altogether spiritual, therefore none knew his coming, or his Kingdom, but those who were spiritual. And the Apostles who wrote their epistles to the Christian Churches before the coming of Christ in his Kingdom, often mention "The day of JUDGMENT." "The coming of the Lord." "The day of the Lord." "The appearing of Jesus Christ in his Kingdom," &c. as being then future, and that which they were looking for. And they exhorted the Christians to wait with patience for it, and to "gird up the loins of their minds," for that "the coming of the Lord was drawing near." And they comforted one another in hope of it, as a time in which they should have greater consolation of soul than ever had been known before. And all this agreeable to what Jesus had promised his disciples before. St. JOHN XVI, 19, on to 22, "A little while and ye shall not see me. And again a little while and ye shall see me. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." This was the coming and Kingdom of Christ, which the Apostles were looking for when they wrote their epistles, and which made its appearance before that generation passed away.

But as I said before, a little previous to that glorious event, there was a mighty destruction of many of the human family, by wars, by famines, by pestilences, and by the uncommon wickedness of the world, which kept all the other instruments of destruction in motion; "great tribulation (said Christ) such as was not since there was a nation upon the earth, no, nor never shall be," MATTH. XXIV, 21.

And whereas, this shaking of the nations was to overthrow both the political and religious establishments of many nations, and particularly those of the Jews. Therefore the overthrow of those establishments were predicted figuratively, by the shaking of the Heavens, and of the earth, and the darkening of the sun and of the stars, and turning the moon to blood, &c. as I will now show by several quotations from the testimonies of the ancient Prophets. Jesus Christ, and his Apostles, which (you will see) all agree one with another, and with my quotation from ZEPH. III, 8, 9; ISAIAH XXIV, 19, on to 23, "The earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and the transgression thereof shall be heavy upon it. And it shall come to pass in that day, the Lord shall punish the host of the high one on high, and the kings of the earth upon the earth. And they shall be gathered together prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. JOEL III, 11, on to 16, "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. For there will I sit to JUDGE all the heathen round about. Multitudes, multitudes in the valley of decision; for the day of the Lord near in the valley of decision," (what can the valley of decis-

ion signify, but the very place of Judgment?) "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the Heavens and the earth shall shake." See also, JOEL II, 28, 32. MATTH. XXIV, 29, 30, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken. And then shall appear the sign of the son of man in Heaven, and they shall see the son of man coming in the clouds of Heaven with power and great glory." Verse 34, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled. 2. PETER III, 10, "But the day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." As I know that this last quoted passage is generally understood literally, it will readily be shown by the two following quotations, that this text in Peter, speaks of the same things which all the other passages in this last class of quotations speak of, viz. the overthrow of political and religious establishments: HAGGAI II, 6, 7, "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the Heavens, and the earth, and the sea, and the day, and I will shake all nations, and the desire of all nations shall come." The following is a quotation of this, and explains that in 2. PETER III, 10. HEB. XII, 26, 27, "But now he hath promised, saying, yet once more I shall shake not the earth only, but also the Heaven. And this yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

It must now be obvious to every candid reader that the day of JUDGMENT, so often mentioned in Scripture, is the time of the Kingdom, or reign, of Christ, and that those passages of Scripture which have generally been understood to mean a certain day of JUDGMENT, at the end of time, alluded to the time of which I have been speaking, viz. :—The beginning of the reign of Christ, which is now in being.

I thought it best to follow up this one point while I was quoting ancient prophecies of it, that I need not have to take room to attend it hereafter. However, lest I should have to attend to it again, I will notice one more passage, which shows, according to what I have already stated, that when Christ was so revealed from Heaven, at his second coming, as to give the Christians who were looking for him such glory and consolation as was never before enjoyed by man ; that then the wicked world who did not believe in Christ, and of course were not looking for his coming, were punished with such destruction from the Almighty as had never before been inflicted on the family of man, which corresponds precisely with a number of passages which I have already quoted from the Scriptures of both Testaments ; (and there are many more passages in both Testaments which prophesied of that same awful event, which has been one cause of so many people mistaking them to mean a terrible destruction of the literal world, and a tremendous day of JUDGMENT which they think is yet future ; but I am of the opinion that when the Holy Scriptures are properly understood, it will be found that they do not contain any prediction that this material world will ever be destroyed literally : no, so far from that, I expect that the restoring government, or reign, of Christ, will, in its process, gradually bring lost creation to a glorious state.) But the passage which I was to quote to show that the Apostles

looked for that terrible destruction upon the wicked, is in 2. THESS. 1, 6, on to 10, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—This is figurative language, and by the term, "mighty Angels," is meant, (as Angel means messenger,) not only the ministers of Christ's gospel, but also dispensations of calamity, which are properly called "evil Angels," or Angels of destruction, which were sent to punish the wicked, as also the testimony of gospel messengers, or Angels, torments those who oppose it. As their testimony is to such like flaming fire. And as fire is used as a figure (in many Scriptures) of God's work in punishing sinners to destroy sin, so we see that calamity, and the testimony of gospel preachers both unite as mighty Angels in flaming fire to punish sinners, and destroy sin, as flaming fire burns up combustibles. I have stated elsewhere that "everlasting" is from an original word which does not necessarily mean eternal, and therefore the "everlasting destruction" with which they are punished, means that destruction of sin and iniquity which continues through all the ages of the reign of Christ, upon every generation of those who rebel against his government, as such rebels are always punished with the "everlasting destruction" of sin which is in them, and when sin is destroyed in any individual, the punishment of that individual ceases. I now return to the main point.

When our first parents had transgressed, the woman being first in the transgression, the Lord said

unto the man, GEN. III, 17, 19, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, thou shalt not eat of it: cursed the ground for thy sake; in sorrow shalt thou eat it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken, for dust thou, and unto dust shalt thou return." This was the awful, judicial sentence of God which condemned man to dust for the first offence, and in him all his posterity, as it is written, ROM. v, 18, "Therefore as by the offence of one upon all men to condemnation."

Under this sentence of death, God, (who looks on all futurity the same as if it were present,) saw all the family of Adam, from the first to the last generation, dead, turned to dust, and locked up in the gloomy prison of HELL, (for I would have it distinctly understood, that the word HELL, which is from the Hebrew, SHEOL, and from the Greek, HADES, signifies the state of the dead, as hidden, unknown, concealed, and has no reference to a state of misery in another world, as has generally been understood, from which it may readily be seen that if God had taken no method to redeem man from death and HELL, he must have laid eternally in a hidden, unknown, concealed and insensible state of non-existence, which is called in Holy Scripture, HELL.) For the idea which has long existed, that the soul and body of man are such distinct parts, that the body may be dead, and the soul still alive in another world, it appears to me must be erroneous. For, what is it short of considering a man two beings; such that when one is dead, and knoweth not any thing, the other is still alive, and knoweth every thing?

It appears to me that the general tenure of Holy Scripture, represents man dead, when he is dead, and not still alive, unless he be raised from

the dead. And some passages I think are positive to this point. PSALMS CXLVI. 4, "His breath goeth, he returneth to his earth, in that very day his thoughts perish." Now, if his thoughts perish the day he dies, I cannot see how he can still live, and think, unless he obtain a resurrection, see ECCL. ix, 5, 6, "But the dead know not any thing. Also, their love, and their hatred, and their envy is now perished."

But if it is said, that it is the body that knows nothing, but the soul still knows much, then I answer, as I said before, that is making a man two beings, which must be absurd. But that which most of all proves this point is, that the holy Apostles universally consider all their future eternal life in Christ, to depend on a resurrection from the dead, so that St. Paul shows that to be the object of his faith, PHILIPPIANS III, 11, "If by any means I may attain unto the resurrection of the dead." And he says, "if Christ is not risen, and if there is no resurrection of the dead," 1, COR. xv, 18, 19, "Then they also which are fallen asleep in Christ are perished, for if in this life only we have hope in Christ, we are of all men most miserable." But if the soul went immediately to Heaven along with Christ when their bodies died, without any resurrection, there could be no propriety in this language, and therefore it is obvious that when man dies, he is dead, and would remain an eternal prisoner in hell, if it had not been for the resurrection of Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." And as soon as he rose, many dead bodies of the Saints which slept, arose, MATTH. xxvii, 52, 53, but not all of them.

But at his second, or spiritual coming, which was not long after, A. D. 70, which he prophesied of, and which the Apostles in their Epistles prophesied of, and often mentioned as an event which they were looking for. At that time, I say,

when he came in the clouds of Heaven with power and great glory, then all those who were dead, and in literal graves, rose into an immortal state, before the Christians who were literally alive felt the sweet coming of their Lord, and the Christians felt the change immediately after; this is plainly declared by St. Paul, 1. COR. xv, 51, 52, and 1. THESS. iv, 14, on to 17, "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Even so them which sleep in Jesus will God bring with him, we which are alive, and remain unto the coming of the Lord shall not prevent them that are asleep, for the Lord himself shall descend, &c. and the dead in Christ shall rise first. Then we which are alive shall be caught up with them," &c.; which shows that all the dead arose to immortality at the second coming of Christ. And I calculate that as soon as any man dies now under the reign of Christ, his resurrection to immortality immediately begins by the same power.

I am aware that the common ideas of many Christian people are,

1st. That the resurrection of the dead will not take place till the end, or destruction of this world.

And, 2ndly. That the same bodies which die, will rise again, only they will be raised spiritual bodies.

To the first idea I reply, that there is, I think, no evidence in Scripture, nor in reason that this world will ever be destroyed. It is obvious, to be sure, that this world is now in a state of disorder; but the prophecies of both Testaments travail with declarations of its restoration to order, and purity. And I have elsewhere shown sufficiently, I hope, that those passages of Scripture which have been taken as prophecies of the end of this

world, are all figurative declarations of the overthrow of political and religious establishments in the world, &c. And, of course, I cannot see that Holy Scripture has prophesied of any particular future time when we may expect a resurrection of all the dead.

And to the second, I reply, that St. Paul shows plainly that the same body which dies, will not rise again. 1. COR. xv, 36, "That which thou sowest is not quickened except it die." That is, it must be entirely dead when it is quickened, verse 37, "And that which thou sowest, thou sowest not that body that shall be," verse 38, "But God giveth it a body as it hath pleased him." As we all know that the new body which springs out of wheat, &c. after it is sown, is not the same body that was sown, verse 42, "So also is the resurrection of the dead, verse 44, "It is sown a natural body; it is raised a spiritual body, &c.

From the above it is obvious that after these bodies of flesh are dead, the power of Christ will quicken, and bring forth spiritual, glorious, immortal bodies out of them.

If any person should object thus, that according to the above idea, the resurrection of an individual may be as long in its process as grain is in growing: I answer, it may be much longer, and I will add, I have no doubt that Christ will bring every one forth into the eternal world with such a growth as shall be most salutary to our weak abilities of perception: I now return to the main point.

God took counsel to give his only begotten son, the first-born of every creature, to take upon him the flesh and blood of man, so that he might take all the sins of man upon him, and die with all the sins of the world upon him, that he might die unto sin for them all, and enter the prison of death and hell where all the prisoners were, and take the keys of hell and death from them, and burst

their bands, and loose their pains, so as in due time to release all their prisoners by opening the prison, and proclaiming liberty to the captives, and that having risen from the dead, he should live unto God for all men as their brother and head, and as the first fruit of them that slept, so as to warrant the resurrection, and eternal life of all them that slept, that is, of all men, that he should appear among men for this glorious purpose, as it were, in the middle of the ages, that is, after many generations were in HELL, and while many generations were yet unborn, thereby shewing that his redemption was for the past, present, and future generations; all this being "according to the determinate counsel and foreknowledge of God," therefore God was pleased in the ages before his appearance, to give the promises of this redemption unto Prophets and wise men of old, some of which I have already quoted. And in order to establish the point I have in view, it becomes needful to show that the "nature of the gospel testimony," admits of no bad news, or bad tidings, as you cannot find a passage in the book where the word "GOSPEL" is associated with any unpleasant word, such as the GOSPEL of death, the GOSPEL of damnation, the GOSPEL of misery or the like. But always ~~at~~ the reverse, we have frequent expressions like the following, the GOSPEL of peace, the GOSPEL of salvation, the GOSPEL of the grace of God, &c.

You may ~~see~~ also, if you will take notice, that holy men of God who wrote the Scriptures understood the term, "good tidings," to be synonymous with the term, "the GOSPEL," as for instance, in ISAIAH LXI, 1, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach 'GOOD THINGS,' &c." This passage was read by Jesus Christ himself, LUKE IV, 18, "Thus, the spirit of the Lord upon me, because he hath anointed me to preach the GOSPEL," &c. Again,

see ISAIAH LII, 7, "How beautiful upon the mountains are the feet of him that bringeth Good Tidings," &c. This passage is quoted by St. Paul, ROM. x, 15, "How beautiful are the feet of them that preach the GOSPEL," &c.

It must now be conspicuous that the nature of the gospel testimony is nothing else but to proclaim to man his eternal salvation through the grace of God, which is well worthy of the name of good tidings, as it is the best tidings that man ever heard.

To effect this salvation was the work of the Redeemer in his first advent, and in order to effect it, it was indispensable that sin should be destroyed, because sin, (which the Scriptures figuratively call "the devil,") is the very ruling power of death and hell, where we were all in prison. I have hinted before that Jesus Christ took on him the sins of all men, and died with them upon him, so dying unto sin for all men, sin, or the devil, of course, was destroyed by his death, and his rising from the dead without sin, of course, spoiled the principalities and powers of sin, or the devil, death and hell. These particular points I shall now immediately attempt to substantiate by plain Scripture Testimony that he took upon him the sins of all men and died with them all upon him, see ISAIAH LIII, 6, 12, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us ALL, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sins of MANY." 1. PET. II, 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness, by whose stripes ye are healed." 1. JOHN II, 2, "And he is the propitiation for our sins, and not for ours only, but also for the WHOLE WORLD." The following passages show that when he died, he died unto sin for all

men, ROM. VI, 10, "For in that he died, he died unto sin once." 2. COR. V, 14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead," (that is, all dead to sin.) 1. TIM. II, 6, "Who gave himself a ransom for all, to be testified in due time."—By the following passages which I shall quote, it will plainly appear that Christ not only died for all men, but that by his death he destroyed the enmity which was in man, which separated man from God, and which separated man from man; thereby himself becoming the atonement, the reconciliation, or the covenant of peace between man and man, and between God and man. You will see also by these following passages, if you will take notice of what they say, that this was the design of Christ's death, viz. : to destroy sin, or the devil, or the enmity which is the same thing, and to destroy death and hell, and give an eternal release to all the prisoners. HEB. II, 9, 14, 17, "That he by the grace of God should taste death for every man. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their lifetime subject to bondage, wherefore in all things it behooved him to be made like unto brethren, that he might be a merciful and faithful highpriest in things to God, to make reconciliation for the sins of the people." EPH. II, 14, 15, 16, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, the law of commandments in ordinances, for to make in himself of twain one new man, making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." 1. THESS. V, 6, "For God hath not appointed us to

wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." 1. Cor. xi, 3, "But I would have you to know, that the head of every man is Christ." Rom. xiv, 7, 8, 9, "For none of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore, or die, we are the Lord's, for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." I conclude that the points which I stated are now substantiated, but I will add to this argument by showing that all men are sanctified by the death and resurrection of Christ, in that he offered himself without spot unto God for them, so as to obtain eternal redemption for all men.

By the law of Moses the people were required to bring their **FIRST FRUITS** as an offering to God, which seemed to be a kind of surety that the rest of the fruits should be gathered in due time, as also the firstlings of their flocks, and herds.

This was a figure of Christ's being as the **FIRST FRUIT** for the assurance of the ingathering of all men from death and hell. See 1. Cor. xv, 20, "But now is Christ risen from the dead, become the **FIRST FRUITS** of them that slept." Rom. xi, 16, "For if the **FIRST FRUITS** be holy, the lump is also holy." Let it be further observed that St. Paul shows how all men were sanctified by this one offering, which was Christ, as though Christ had said to God the Father. HEB. x, 9, "Lo, I come to do thy WILL, O God," verse 10, "By the which WILL we are sanctified through the offering of the body of Jesus Christ once," verse 14, "For by one offering, he hath perfected forever them that are sanctified." Chap. ix, 13, 14, "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the

purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" From all of which it is evident, that as Christ died with the sins of all men upon him, so in the mind and counsel of God, all men were looked upon as dead to sin, according to St. JOHN 1, 29, "Behold the Lamb of God, which taketh away the sin of the world." And as Jesus Christ rose from the dead in spotless purity, without sin, in the same counsel of God, all men were looked upon as presented before God spotless, and without sin, according to EPH. v, 27, "That he might present it to himself a glorious church, not having spot or wrinkle."

But if it is objected that the church does not mean all men, I answer, as in EPH. 1, 23, "That the church is his body," the fulness of him who filleth all in all, and as the church is the very body which he fills, see, EPH. iv, 10, "He ascended up far above all Heavens, that he might fill all things."

Now, if his Church is the body which he fills, and if he fills all things, as is here plainly stated, then there is none of the family of man, but who are members of his Church. So you see it is incontestibly proved that the object of his death and resurrection was, to present all men spotless "before the presence of his glory with exceeding joy." Now, although in the counsel of God and by the mighty works of Christ Jesus the world of mankind are thus redeemed, yet they being in ignorance, and unbelief, know nothing of it. This gave occasion for the gospel testimony, which, according to the ancient promises, such as St. Paul mentions, GAL. III, 8, "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, in thee, shall all nations be blessed." According

to the preaching of this ancient gospel promise, in this Heavenly dispensation by Jesus Christ, the gospel testimony was delivered in the following manner, in which it was declared that in Jesus, the promises to Abraham, Isaac, and Jacob were fulfilled: LUKE II, 10, 11, "And the Angel said unto them, fear not: for behold, I bring you good tidings (that is, mind ye, the gospel) of great joy which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." ACTS XIII, 32, 33, "And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." ROM. XV, 8, 9, "Now, I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises unto the Fathers: and that the gentiles might glorify God for mercy." Here is plain testimony that by the redemption wrought by the death and resurrection of Jesus Christ, the promise was fulfilled, which said, "All nations, kindreds, and families of the earth shall be blessed."

This blessing of eternal life, being a free gift we shall now see that the Apostles understood that God had already bestowed this gift upon all men, in that he had treasured up eternal life in Christ for all men. 1. JOHN V, 10, 11, "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son: and this is the record, that God hath given to us eternal life, and this life is in his Son." Here it is declared that God's record is, that he hath given to us eternal life in his Son. And it is certain that it is given to unbelievers, or else their unbelief could not make God a liar by denying his record. Hence, it may be seen, that the gospel, which is the record of

God, proclaims a certain thing which is true, whether man at present believes it or not: as saith the Apostle, Rom. iii. 3, 4, "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

And this is identically the reason why the turning point of salvation is placed on man's believing the gospel: "because as the constitution of man's mind is such that he cannot enjoy any truth till he believes it; therefore although man's eternal salvation is secured in Jesus Christ, yet, it remains as nothing to him until he believes it. And it is for this cause that the gospel is preached, that man may believe it, and receive the earnest of eternal life, to prepare him to serve God in time, and to bear the pains of death, and to lie down in the grave in hope of a resurrection to eternal life.

And now, to show further that this gift is bestowed on all men, see Rom. v, 18, "Even so by the righteousness of one upon all men to justification of life." Verse 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Mark well, that it is "even so," that is, grace shall reign through righteousness to eternal life, just as far, and over just as many as sin has reigned over unto death. In this view we can see the propriety of the following words of St. Paul, 2. Cor. v, 18, on to 21, "And all things of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (Let us take notice now, for we are just going to read what the ministry of reconciliation, or the gospel ministry is. Well, what is it? let us read,) "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now,

then, we are ambassadors for Christ, as though God did beseech by us, we pray in Christ's stead, be ye reconciled to God, for he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him." This testimony agrees precisely with what I before stated, that Christ took on him the sins of the whole world, thereby, being "made sin for us;" and when he arose without sin, he presented all men spotless before God, thereby making us the righteousness of God in him.

Had not those who preach the doctrine of eternal misery ought to ask one another the following question?—If the Apostles preached, "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," and declared this to be the sum of their ministry, what right have we to preach that God does impute men's trespasses to them, so that many of them will be eternally condemned for their trespasses?

I will now show that Jesus Christ and his Apostles understood the good tidings, or the gospel, so true, that all men would finally be raised up, made alive in Christ, gathered together in Christ, and reconciled to God. St. JOHN VI, 39, "And this is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day." Chap. XII, 32, "And I, if I be lifted up from the earth, will draw all unto me." Whereas, St. John adds in the next verse, "This he said, signifying what death he should die." It is obvious that Christ meant, that by his death and resurrection, he should finally draw all men to himself. In the two following passages, St. Paul declares that what he states is not only the pleasure of God, but also the purpose of God, to be accomplished in Christ. EPH. I, 9, 10, "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that

in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in Heaven, and which are in earth, in him." GAL. I, 20, "And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, whether things in earth, or things in Heaven." 1. COR. XV, 22, "For as in Adam all die, even so in Christ shall all be made alive." Mind ye, he saith that ALL shall be made alive *in* Christ, that is, not *out* of Christ; therefore as he saith in 2. COR. V, 17, "If any man *in* Christ, a new creature." The amount is, that all shall be new creatures *in* Christ, as certainly as they were ALL dead in the first Adam. PHILIPPIANS III, 21, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1. COR. XV, 28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

If the reader will believe plain Scripture testimony in preference to education, to him the point of Universal Reconciliation is fairly proved, but if not, ten thousand texts of Scripture in favor of it, will not convince the person who is bent in favor of false education, for, to him the Scriptures have no force. I shall not, therefore, follow this point any further, although, what I have quoted is only a specimen of the general tenure of Scripture.—I shall, however, briefly notice the new covenant, which will farther substantiate the foregoing. JEREMIAH XXXI, 31, on to 34, "Behold the days come, saith the Lord, that I will make a new covenant &c. Not according to the covenant that I made with their father," &c. (which was, that if they were obedient, they should live, but if they were disobedient, they should die.) "But this shall be the covenant that I will make with the

house of Israel." (And St. Paul shows in diverse passages of his Epistles, that this new covenant was equally for all the gentiles, as it was for the house of Israel, and a great many other passages of Scripture shew the same, which I would arrange if I had room.) "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least of them, unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." No doubt Jesus Christ referred to this new covenant promise when he said, St. JOHN VI, 45, "It is written in the prophets, and they shall be all taught of God." And St. Paul shows in the following words, that this new covenant was the same in which the promises were made to Abraham, and that its blessings come on gentiles as well as Jews, GAL. III, 13, 14, 17, "Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the gentiles through Jesus Christ. And this I say, the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Thus we see that the Apostle declares, that although the law requires the death of the transgressor, and although the law has its demand upon all men, as in ROM. VII, 1, "The law hath dominion over a man as long as he liveth;" and of course all men are condemned by it, as in ROM. III, 19, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God." Yet I say, the Apostle declares that the law could not disannul the promises of the new cove-

nant which were confirmed of God in Christ, to Abraham four hundred and thirty years before the law was given by Moses, which was, that all kindreds should be blessed in Christ. But I see plainly, that if eternal life was in any degree dependant on our obedience in the present life, the law would certainly disannul the promises of the new covenant, for the law saith, "cursed is every one that continueth not in all things written in the book of the law, to do them," GAL. III, 10. But the promises of the new covenant, (after the law has had its demand in the obedience of Christ Jesus,) completely acquits the condemned world, by declaring, "For I will forgive their iniquity, and I will remember their sin no more."

Any person who will candidly read Rom. XI, from verse 7, to the end, may see a conspicuous instance of this, for it is evident that the Jews who crucified the Lord, and persecuted his Apostles and Saints were as wicked a people as ever lived on earth, as they are described in said chapter, and it is evident that they died in their sins, at least, many of them; yet you may see that the Apostle declares that they shall all be saved, as in verses 26, 27, and produces the new covenant promise as the surety of it, thus, "And so all Israel shall be saved; as it is written, there shall come out of Zion the deliver, and shall turn away ungodliness from Jacob, for this my covenant unto them when I shall take away their sins."

Thus we see that the new covenant by Jesus Christ, guarantees eternal life to man, without any condition for man to perform. Whereas I have before mentioned that notwithstanding the great work is wrought, which secures eternal life to all men; yet man is still ignorant of it, and of course, in unbelief, which gave occasion for the gospel testimony, to awaken man from his lethargy of sin and unbelief, to hear the good tidings, and to believe the same, in order that he may enter into

rest, as it is written **HEB. IV, 3**, "We which have believed, do enter into rest," for man can never come to the enjoyment of God and Heavenly things, until he enters into this faith, neither in time nor eternity. And as he awakens from his spiritual stupidity, and enters into rest, he passes through a work, however sudden, or however lingering, which is called in Holy Scripture, "being born again," "born of God," "converted," "renewed in the spirit of the mind," &c. And whereas all men have become dead to righteousness by the death of the first Adam to righteousness; and in this death of righteousness, all men have become alive to sin, so it is needful that all men should become dead to sin, by the death of Jesus Christ: so that they may become alive to righteousness by the resurrection and life of Christ.— And this death to sin, I apprehend, all men will as certainly experience, either in time or eternity, as that they have all become dead to righteousness in the first Adam. But as every man must die this death in the gospel day, or in the time of the reign of Christ; therefore the sooner the better. And as the death of righteousness by the first Adam was the first spiritual death, so the death of sin by the death of the second Adam (Christ) is the second spiritual death. And as the Book of "Revelation" is a vision representing spiritual things by figures, and as that is the only book in the Bible, where the term "second death" occurs, therefore I conclude that the death of sin is the "second death" mentioned four times only, in the book of Revelation. And as we are told, **REV. XX, 14**, and chapter **XXI, 8**, that "the lake of fire and brimstone, is the second death." And as these are figurative representations of some spiritual process; I shall therefore briefly show what these figures represent, and how their process performs the death of sin, which is the "second death."

Fire, in Holy Scripture, is used figuratively to

represent the word of God, or the work of God in punishing sinners, and in destroying sin, two of three quotations will substantiate this: JEREMIAH xxiii, 29, "Is not my word like a fire? saith the Lord." 1. COR. iii, 13, 15, "Every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is," (By the day, he means the gospel day, the time of Christ's reign, wherein the word of God like fire shall try every man's work,) "If any man's work abide," &c. "he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved yet so as by fire." HEB. xii, 29, "For our God a consuming fire."

Brimstone, is used as a figure of that moving of the spirit of God, called his *breath*. See, ISAIAH xxx, 33, "For tophet ordained of old," &c. he hath made deep large, the pile thereof fire, much wood, the *breath* of the Lord like a stream of *brimstone* doth kindle it."

Tophet was a valley near the gates of Jerusalem, and is called in JEREMIAH vii, 31, 32, "The valley of the son of Hinnom," it was the place where they kept a perpetual fire, to consume the filth that was carried out of the city, and the wicked Jews caused their children to pass through the fire in the same valley, as sacrifices to heathen gods; therefore God pronounced by the Prophets that the Jews should meet with destruction in *Tophet*, or in "the valley of Hinnom," to punish them for their wickedness. This same fire, in *Tophet*, which was considered "the fire that never should be quenched," was called by the Jews, "*Gehenna*," and is the same word which our Lord used in MATTH. v, 22, 30; and in MARK ix, 43, on to 47. In all which passages the word "*Gehenna*" is rendered *hell*. Our Lord, in these passages where he cautions his disciples how to avoid "*Gehenna*"

hēma,” or “*hell*” not only had reference to the danger they were in of perishing in that destruction which was coming on the Jews, many of whom were to perish in “*Tophet*,” “*Gehenna*,” or “*Hell*.” But Jesus used the word figuratively to represent that torment which the soul must experience, who should reject the truth, under the testimony of the word of God like fire, and the moving of his spirit like brimstone.

Now, to obtain a view of the lake of fire and brimstone, consider the whole world of sin and vanity which must be destroyed; and then you will view the pile to be “deep and large.”

And as Christ “was manifested to destroy the works of the devil,” 1. JOHN III, 8; and as Christ himself said, “I am come to send fire on the earth,” LUKE XX, 49. We therefore view the whole world of iniquity on fire, as the word of God does every where attack iniquity as fire attacks wood; thus the pile is “fire and much wood,” while the moving of God’s spirit called his *breath* causes the word of God to take effect, and to continue its operation, the same as brimstone causes fire to burn hotter, and continues its burning.

And as fire and brimstone are used to whiten and purify articles of clothing, so the word of God and the moving of his spirit, whitens and purifies the soul who submits to it.

And as it is said, REV. XX, 15, “Whosoever was not found written in the book of life,” (which means the record of God in Christ, which the soul enters into by faith,) “was cast into the lake of fire.”

It shows that God will at some time in the reign of Christ, bring every one who are in unbelief, to submit to the purifying operation of his word and spirit.

And as it is said, REV. II, 11, and chap. XX, 6, “That he that overcometh, and hath part in the

first resurrection, shall not be hurt of the second death, and that it hath no power upon them," signifieth that those who overcome sin, and believe in Christ so as to feel the power of his resurrection they having already died to sin willingly, they rejoice in the "second death," and of course it does not hurt them.

I know that we have been educated to believe that temporal death is the *first* death, and that eternal misery is the *second* death. But this idea obviously contradicts itself, for if, when the body is dead, the soul is still alive, and lives eternally, although miserable, (as is supposed,) it is still alive, and of course there is no second death in the case, for there is no other death takes place after the death of the body. It need not be objected, that the soul in eternal misery is dead in trespasses and in sins, for certainly it was dead in that sense before the death of the body or else it could not be miserable after. Therefore, as being dead in trespasses and in sins was a death which took place antecedent to temporal death, it certainly is not the second death, but the first, therefore the commonly received idea of the second death must be erroneous. But the idea I have advanced is consistent with every part of itself, and is consistent with the general tenure of Holy Scripture wherein a death to sin in order to a life of righteousness, and that by the death and resurrection of Christ, is both recommended and predicted.

And whereas, dying the "second death," is the same as "being born again," and "being renewed in the spirit of the mind," &c. and is a work in which the soul comes to receive the earnest of eternal inheritance, even the spirit of God. Let us strive to overcome sin, and die the death of it through faith in him who has died unto sin once for us, that we may have a part in the first resurrection.

I shall now show that the best feelings of man are a forcible argument in favor of Universal Salvation.

And let it be asked, what are the best feelings of man? ANSWER, Those which comport with the commandments of God. And as the Holy Scriptures are so conspicuous in this point, I think quotations would be useless, for nothing can be more obvious than that God requires all men to love one another as themselves, and of course the best feelings of man, are those which prompt him to desire, not only the present wellbeing, but also the eternal felicity of all his fellow-creatures.

Not only do the Holy Scriptures universally establish this idea, but every person who is acquainted with God, knows that the nearer he draws to God in the spirit of his mind, the more his heart is exercised with these benevolent feelings.

And from these considerations there is not the least room to doubt, but that those feelings of benevolence are in union with the mind, will, and disposition of God. And if God desires the eternal felicity of all his creatures, I have shown in Part I. that he has both wisdom and power sufficient to accomplish the desires of his benevolence. But to establish this point Scripturally, it cannot be denied that these benevolent desires are the travail of Zion, to bring forth her children; as spiritual Zion is composed of all holy souls, who are the bride, the Lamb's wife, and all who know through faith, their spiritual marriage, or union with Christ, know that these benevolent desires for the eternal salvation of all men, was conceived in their hearts by the moving of the spirit of Christ.

Well, shall Zion bring forth those for whom she travails? Will these desires of the Saints ever be fulfilled? Let Holy Scripture answer these questions: ISAIAH LII, 7, "How beautiful upon the

mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." Chap. XLIX, 14, 15, "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me, can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Chap. LXVI, 8, 9, 10, 12, "For as soon as Zion travailed she brought forth her children, shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn with her. For thus the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream."

From these passages, and a great many others, it is obvious that Zion will bring forth all for whom she travails.

I will now exhibit an answer to the other form of the question, viz.: Will the desires of the Saints ever be granted? which are synonymous with the travail of Zion.

PSALM CXLV, 19, "He will fulfil the desire of them that fear him." PROV. X, 24, "But the desire of the righteous shall be granted." MATTH. XVIII, 19, "Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven."

We have now seen that the best feelings of man, both according to Scripture and christian experience, are from the nature of God, and that these best feelings are the travail of Zion, and that these feelings desire travail for the eternal salvation of the whole of a lost world. *And God has promised that Zion shall bring forth those for*

whom she travails, that the desire of the righteous shall be granted, and that where two are agreed in asking any thing, it shall be done for them.

Now, there are not only two agreed on earth in asking for the salvation of all men, but there are ten thousand times ten thousand agreed on earth in asking for it. Yea, every desire that is conceived in the Saints by the spirit of Christ, travails to bring forth all of Adam's family into the new creation. And these best feelings, these desires, this travail of Zion, have all the promises of Almighty God in its favor; look then, will it not be accomplished? O, unbelief!

We have now seen from the promises of God, and from the testimony of Christ and his Apostles, according to ISAIAH XXV, 6, 7, 8, "And in this mountain, (meaning the mountain of holiness,) shall the Lord make unto all people a feast of fat things, &c. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces." We have seen I say, "that all the ends of the world shall remember and turn unto the Lord." "That every knee shall bow to God, and every tongue shall swear that they have righteousness and strength in him." "That glory, dominion, and a Kingdom should be given to Christ, that all people, nations, and languages, should serve and obey him."

We have seen also that the nature of the gospel testimony is altogether good tidings, news of mercy, of salvation, even eternal life given to all men in Jesus Christ; because Christ hath finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness, that now God is in Christ reconciling the world unto himself, not imputing their trespasses unto them. That the mystery which

had been hid from ages and generations before, was revealed to the Apostles, that in the dispensation of the fulness of times God would gather together all things in Christ, and by Christ reconcile all things unto himself, and that Jesus Christ reigns over all, and will reign until all things are subdued unto him. And that while he reigns, he rewards and punishes every man according to his works. And that when all things are subdued unto him, he will give up the Kingdom to God, and God will be ALL in ALL.

I have now also shown, that while the attributes of God, and the weak and ignorant state of man, together with the testimony of the Holy Scriptures of both Testaments, altogether argue in favor of Universal Restoration. The best feelings of man, in the earnest expectation of the creature, together with the whole creation which now groans and travails for redemption, while they wait for the manifestation of the sons of God, ROM. VIII, argue in the strongest manner, that their expectation shall not be disappointed, "because the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God," ROM. VIII, 19, 23. And whereas, the Father sent his Son to be the Saviour of the world, 1. JOHN, IV, 14. And Jesus said, I come to save the world. ST. JOHN, XII, 47; And whereas it is manifested by all the mighty works of Christ, that his soul travails for the salvation of all the world. And as we are expressly told in ISAIAH LIII, 11, "He shall see of the travail of his soul *and* shall be satisfied." I think that in all the above considerations I have made a sufficient "Apology for believing in Universal Reconciliation." There is, however, one consideration more which I wish to suggest.

Perhaps but few persons have ever considered that God would not call upon men to return to him, if he had not wrought their redemption. And

that God assigns this as the very reason why they should return to him: ISAIAH XLIV, 22, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins, return unto me, for I have *redeemed* thee." It will perhaps be asked, why then is it said as in ACTS III, 19, "*Repent and be converted*, that your sins may be blotted out," &c. I answer, that although God has blotted out, and taken away the sin of the world by the one offering of Christ, yet the sinner being in unbelief, he is still unreconciled to God, and while continuing in rebellion the thick cloud of his sins still lies upon his heart, and that is the place where sin cannot be blotted out until by faith he receives the reconciliation which the gospel proclaims to him. And the text which I quoted evidently supposes that the unbeliever does not know that his sins are blotted out, but being in rebellion, and of course guilty, he thinks they remain in the mind of God against him; therefore it is that God informs him, saying, *I have blotted out as a cloud thy transgression*, &c. so that the sinner may believe the truth, and enter into the enjoyment of spiritual rest.

I shall also now show from divers passages of Scripture, that all men, and all things, even those which appear to be in a wretched state are called upon to sing, shout, and praise God for their redemption, which I think would not be, if God had not wrought their redemption in such a manner as shall finally release them from their wretched state.

PSALM CXLVIII, 1, ON TO 13.: PSALM CL, 6: ISAIAH XLII, 10, 12: ISAIAH XLIV, 22, 23, "Praise ye the Lord. Praise ye the Lord from the Heavens: praise him in the heights. Praise ye him, all his angels: praise ye him all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that above the heavens. Let them praise the name of the Lord: for he commanded,

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and they were created. He hath also stablished them for ever and ever : he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps : Fire and hail ; snow and vapors ; stormy wind fulfilling his word : Mountains, and all hills ; fruitful trees, and all cedars : Beasts, and all cattle ; creeping things, and flying fowl : Kings of the earth, and all people ; princes, and all judges of the earth : Both young men, and maidens, old men, and children : Let them praise the name of the Lord, for his name alone is excellent, his glory above the earth and the heavens. Sing unto the Lord a new song, his praise from the end of the earth ; ye that go down to the sea, and all that is therein, the Isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up, the villages Kedar doth inhabit : Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the Islands. I have blotted out, as a thick cloud thy transgressions, and a cloud thy sins ; return unto me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done, shout ye lower parts of the earth ; break forth into singing ye mountains, O forest, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel." ISAIAH XLIX, 11, 13, " And I will make all my mountains a way ; and my highways shall be exalted. Behold, these shall come from far ; and lo, these from the north, and from the west ; and these from the land of Sinim. Sing, O heavens, and be joyful, O earth, and break into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted." Rom. xv, 8, 11 " Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers, and that the gentiles might glorify God for mercy, as it is written : For this cause

I will confess to thee among the gentiles, and sing unto thy name. And again he saith, rejoice, ye gentiles, with his people. And, again, praise the Lord all ye gentiles, and laud him, all ye people."

And I, as one of these poor gentiles, will endeavor to join the lovely, sweet employment, saying: Be comforted, O my soul, and rejoice O my heart at the following consideration: I was cast down, I was in affliction, I suffered much terror and dread, because I thought that the Almighty would remember our sins eternally against us if we died in them, and that he would contend forever, and be always wroth: many a time, finding my unfaithfulness to be so great, and my faults so many, I awfully feared that I, and many other gentiles, must finally have to endure the terrible flames of his wrath to an endless world. But he has caused me to understand and believe his declarations in the gospel testimony: that in Jesus Christ, and by his death, an end is made to transgression, sins are finished, reconciliation is made for iniquity, everlasting righteousness is brought in, death is abolished, the devil is destroyed, and his complete end hastens, pain, sorrow, crying and tears are hastening to a final end. And by his resurrection, everlasting righteousness is so brought in, as to be a free gift upon all men unto justification of life. God has promised to abase all the proud and lofty, and to exalt all that are abased, so to make such a level that all flesh shall see his salvation, in that every knee shall bow to him, and every tongue swear, that they have righteousness and strength in him, and that every creature in Heaven, on the earth and under the earth, and such as are in the sea, and all that are in them, will sing glory, and honor, and blessing, and power be unto him that sitteth on the throne, and unto the Lamb forever and ever.

As this song is said to be sung at a view of what the Lamb, Jesus is doing, let my heart in a view

of the same through faith catch the heavenly flame of gratitude and pour out the song ; let my hand shew his mighty and benevolent works, in writing of them ; let my tongue speak of his goodness, and talk of his power as long as it can move ; let my family and my neighbors believe and sing his praises ; let professed ministers of the gospel believe the glad news and sing to the Lord ; let all who profess religion believe the testimony of truth and join the song ; let all the inhabitants of the world hear and believe, both kings and people, rulers and ruled, rich and poor, old men and children, young men and maidens : let them all hear that God hath redeemed us gentiles his people, and hath mercy upon his afflicted, and let them believe the truth, and lift up the song ; let the flame of gratitude flow from heart to heart ; let the song abound from tongue to tongue ; let it be heard echoing and sounding over hills and valleys, until there shall be heard from the uttermost parts of the earth, songs, glory from the righteous, and let all the power, knowledge, and wisdom, and goodness, and riches, and blessing, and love, and righteousness, and faithfulness, and light, and glory, and life, and all that is sweet, and all that is lovely, and beautiful, and honorable, and all that is calculated to do us good, and make us happy in vast eternity, be ascribed to God and the Lamb forever and ever.

I should now close with a short address to the reader, but that there are a number of objections to a full redemption still remains to be answered, which although they have been answered by others ; yet, as this may fall into the hands of some who have not read others, I shall answer a few, according to my understanding of them, for I never believed in Universal Salvation, till every objection, which had before stood in my mind, was answered in my understanding, to my satisfaction. The first objection which I shall answer, is the following :

Ques. You say that when the word *EVERLASTING* is set to qualify punishment, as "*EVERLASTING*" punishment, &c. it does not mean eternal; and if that is the case, how can you prove that the happiness of the righteous is eternal? or the duration of God or of Christ? For *EVERLASTING* is often used in Scripture to express the duration of all these.

Ans. If there was no other word besides *everlasting* to prove the duration of God, or Christ, or the happiness of Saints; then it could not be proved by Scripture that they will be eternal, for it is certain that the original words from which *everlasting* is rendered, in both testaments do not mean eternal; and as *everlasting* is from original words which generally, if not universally, signify the duration of the ages of time, and in some instances, only a certain portion of the ages of time; therefore when *everlasting* is applied to the character of God, it signifies that God lives through all the ages of time, and when it is said that the Kingdom of Christ is *everlasting*, &c. it means the time that Christ shall reign, which, of course, will end when he shall give up the Kingdom to God, even the father. And when *everlasting* is applied to the life of the believer, as, "he that believeth, &c. hath *everlasting* life." It means only the divine life which the believer enjoys in time, which is *everlasting*, because Believers in every age of the *everlasting* reign of Christ enter into the same life in time. But now let it be observed, that there are certain words and phrases used in Holy Scripture, which necessarily imply endless duration, which are the following, viz.: "*Endless*," *HEB. VII, 16.* "*No end*," *PSALM CII, 27, and ISAIAH IX, 7, and LUKE I, 33.* "*World without end*," *ISAIAH XLV, 17.* "*Inhabitable eternity*," *ISAIAH LVII, 15.* "*Immutable*," and "*immortality*," *HEB. VI, 17, 18.* "*Immortal*," and "*immortality*," *1. COR. XV, 43, 44, and 1. TIM. VI, 16.* "*Incorruption*," "*incorruptibility*," and "*incorruptible*," *ROM. I, 23, 1. COR IX, 25, and 1. COR. XV, 42.*

52, 53, 54, and 1. PETER I, 4. "*Cannot be moved,*" or "*removed,*" PSALEM CXXV, 1, HEB. XII, 28. "*Fadeth not away,*" 1. PETER I, 4, 1. PETER V, 4. "*Faileth not,*" or "*never faileth,*" LUKE XX, 33, and 1. COR. XIII, 8. "*Cannot be shaken,*" HEB. XII, 27.

Now, these words, and phrases necessarily imply endless duration unless qualified to mean less and if any reader will turn and read them, he will find by the context of every passage I have here quoted, that these words and phrases are applied to the life of God, of Christ, and the Saints, whereas here are more than twenty passages, and probably there are others which I have not found that imply the same, yet there is not one passage in the Bible, that I have ever found, in which any one of these words or phrases is applied to the duration of sin or misery.

Therefore as holy men of God have in so many instances applied words and phrases to the life of God, of Christ, and of the Saints which imply endless duration, and have never applied such words to the duration of sin and misery, but have declared in numerous passages that sin and death, and pain, and tears shall cease, and that death, and the devil, who has the power of death, shall be destroyed: is it not obvious that they did not believe that sin and misery would be eternal?

The next objection is founded on HEB. x, 26, 27, &c., "*For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of JUDGMENT; and fiery indignation, which shall devour the adversaries,*" &c.

In answer to this, observe, that the Apostle had shown from chap. VI, and on to this chapter, that there was no perfection for the conscience of man by the law of Moses, nor by all its ceremonies, or offerings, although they were offered for sin. He had also shown in the same discourse, and even in this tenth chapter, that all men were sanctified

by the *will* of God, through the offering of the body of Jesus Christ once *for all*, verse 10. And then shows how all men are made perfect, verse 14, "For by one offering he hath perfected forever them that are sanctified."

So that we must consider that the person who sins wilfully after he has received the knowledge of the truth, is still one of those sanctified, and perfected sinners, not sanctified, nor perfected by his own works, but by the one offering, so he is not sanctified, nor perfected actually, but he is so in the counsel of God.

Well, he must be sanctified actually, and this is the very work to be done by the "certain fearful looking for of Judgment, and fiery indignation which shall devour the adversaries." The "adversaries," or works of iniquity in him is the very things that must be devoured, in order that he may be "saved, yet so as by fire," 1. COR. III, 15.

If any person will read the law of Moses, he may find it was ordained that when the people sinned ignorantly, sacrifice should be offered for them, and they should be forgiven without being punished, but if they sinned wilfully, there remained no more sacrifice for sin, but they must be punished according to their crimes.

Now, as all men are under the law of God as long as they live, (and cannot be acquitted from its demands any other way than through faith to receive Christ as the end of the law for righteousness, in which state the man walks in the fruits of the spirit, against which there is no law.) No doubt the Apostle had the law in view, as it is the case with us, as much as it was with the Israelites, that if we sin ignorantly, that is, if we speak or act amiss, when we meant to do well, we are not punished, but if we sin against what we know to be right, there remains no sacrifice for sins, that is, there is no way for us to escape punishment, and we may expect "a fearful looking for of

Judgment, and fiery indignation," that is, God will so enter into Judgment with us, as to fill us with indignation that will seem to us like the burning of devouring fire, and we must endure enough of it to "devour the adversaries." That this was the meaning of St. Paul, is plain from verse 30, "For we know him that hath said, vengeance is mine, I will recompense, saith the Lord, and again, the Lord shall judge his people." God will doubtless recompense justly, and of course, will not render eternal misery to any man.

The next objection which I shall answer is the following :

If men will finally be saved, why do the Scriptures of the New Testament, as well as of the Old, say so much about every man receiving according to his works? and why do they place the turning point of salvation on man's faith as well as works, as for instance, ROM II, 6, 8, 9, 10, "Who will render to every man according to his works," &c. "Unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," &c. "But glory, honor and peace, to every man that worketh good," &c. And MARK XVI, 16, "He that believeth, &c. shall be saved, but he that believeth not shall be damned?"

I think it must be acknowledged that this objection is fairly stated, and I will endeavor that it shall be as fairly answered.

This objection stands in the forms of two questions: The first with regard to the rewards of good or evil works: The second with regard to faith. That with regard to works, I shall answer first.

I think I perceive that we have heretofore been much mistaken, in considering the rewards of man's works to be eternal, on account of our education, whenever we have read in the Bible that God would punish man for sin, we have, without

hesitation, understood it to mean that God would punish him in the future world, and that eternally. And when we have read in the Bible that God would reward men for doing well, we have likewise thought it must be a reward of eternal happiness. But if the reader can only be candid, he may presently see that this idea is certainly erroneous, for, in the first place it is obvious from plain Scripture testimony that man's works cannot secure him eternal life : see ROM. XI, 6, "And if by grace, then *is it no more* of works." EPH. II, 9, "Not of works, lest any man should boast." TITUS III, 5, "*Not* by works of righteousness which *we* have done, but according to *his* mercy he saved us." 2. TIM. I, 9, "*Who* hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." ISAIAH LXIV, 6, "All *our* righteousnesses are as filthy rags." I think it is quite obvious from these Scriptures, and numerous others, that the works of man have not the least account in his eternal salvation.

And I have shown before, that God has said that he will not punish man eternally for his bad works, as in ISAIAH LVII, 16, "For I will not contend forever, neither will I be always wroth." (And offers the following reason why he will not contend forever.) "For the spirit should fail before me, and the souls I have made." Can there possibly be any better reason offered, why he will not contend with his poor creatures forever, and be always wroth with them, than this, that if he should, their spirits and souls would fail, that is, would be annihilated. Now, my friends, you remember this, that when you declare that man's reward for wicked works will be, to bear the wrath of God eternally, you directly contradict the word of God, as expressed in this, as well as in many other Scriptures.

Hence you must see that man's rewards and punishments are not eternal; as it would be altogether incoherent to suppose that man, who is a finite being, limited in his sphere of action, could perform actions which would be worthy of either an infinite reward, or an infinite punishment.

Well then, when does man receive the due reward of his deeds? ANSWER, in the time of his probation, not a probation for eternity, for Holy Scripture neither mentions, nor implies that man is a probationer for eternity, (although I have heard men frequently mention it,) but a probationer for rewards and punishments, and he receives his rewards or punishments in the time of his probation according to his works; and it is fully evident from all I have quoted from Scripture in this Apology, that eternal life is the gift of God, given to all men in Christ, which is not the reward of any man's doing good, and it is evident that we have made use of those Scriptures, in time past, to ascertain how man would be punished in eternity, which speak of his punishment in time and at his death. But whether man's probation, in any instance, continues in a future world, or not, I have no ground for argument, because I cannot find that the Holy Scriptures teach that man will sin, or will not, in the future world, nor that man will be subject to suffering in a future world, or that he will not; but I will observe, that if all men are raised from the dead, immortal, it is more than I can comprehend how a creature can be subject to misery in an immortal state. But I think it not difficult to understand, that the man who dies ignorant of God and heavenly things, may, even after he is raised into an immortal state, be placed in such a state of instruction as to learn the things of God and Heaven.

I will now reply to the other part of the objection, viz.: Why is faith, or believing made the turning point of salvation? I have argued some

on this point before, but will now answer: Because the constitution of man's mind is such, that he cannot come into the enjoyment of any truth, until he believes it. And it seems to me that the objector must see that if God requires the sinner to believe in his eternal salvation, it proves in the most positive manner, that the sinner will be saved, for how can it be supposed that God would require the sinner to believe the gospel, or good tidings, or the word of truth, the gospel of his salvation, if it were not true? and surely that tidings which informs the sinner of his eternal salvation could not be strictly true, if there was a danger that the sinner would not finally be saved, for if he should fail of salvation finally, then the tidings which proclaimed his salvation would certainly be false.

I have not forgotten, that both Calvinists and Arminians deny that the gospel is the tidings of man's eternal salvation, for while Calvinists say that Calvinism is the gospel; Arminians say, that the gospel proclaims eternal life to man on conditions which man must fulfil; but the Holy Scriptures of both testaments consider the gospel to be "good tidings," "salvation," "the word of truth," "the gospel of salvation," "the gospel of the grace of God," "the gospel of peace," "good tidings of great joy which shall be to all people," "that in Christ all nations and kindred of the earth shall be blessed," "that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them," and all this, and much more without any condition for man to fulfil, only with this instruction: That while man does not believe it, he is under the condemnation of the law of God, and can see no end to his condemnation, only as he is in hopes that he shall be able to work himself clear by and by; but that he that believeth this good tidings is justified from all things from which he could not be justified by the law

of Moses.—Let it be supposed that I have a very rich father, but that I have in the space of a number of years past, wandered away from home, many scores of miles, and am now in a distant land from him; let it be supposed that my father wills to me an hundred thousand dollars, and causes the same to be published in the circulating newspapers, so that I may hear the tidings, which papers I see, and read, in which I see that my father has recorded that he has given me a hundred thousand dollars, and has deposited it in a sure bank to be kept till I come and receive it. Now if I believe the tidings without any doubt, I immediately set out and go home, and receive the money, but if I do not believe it, I do not make use of any means, either to ascertain the certainty of it, or procure it, and of course, there lays the money in the bank until the time comes that I believe the tidings and go and receive it, meanwhile I am just as poor where I am, as if no such money had been willed to me.

I consider this a proper figure of faith and unbelief. God has willed "that ALL men should be saved and come unto the knowledge of the truth," 1. TIM. II, 4, and has published it as his record, that he hath given to all men eternal life in Christ. ROM. v, 18 : 1. JOHN v, 10, 11 : and the man who believes this tidings with all his heart, his faith immediately puts the powers of his soul in motion towards God, to love and adore him, and to receive Christ his all in all; while the man who does not believe the tidings of his eternal salvation, remains as indifferent, and careless, and of course as destitute of the riches of Christ, as if no such salvation had been willed to him, while Christ is appointed to reign over him, and is good enough, and wise enough to rule him in such a manner, as finally to bring him to bow to God, and confess at the name of Jesus by the holy Spirit, that he has righteousness and strength in

the Lord. ISAIAH XLV, 23, 24: PHILIPPIANS II, 9, 11.

Another objection which seems to be nearly connected with the foregoing, is founded on 2. Cor. v, 10, "For we must all appear before the Judgment Seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done whether *it be* good or bad."—This is generally considered to signify at least, that the time of this judgment must be after man has left his body, because it is said, "That every one may receive the things *done* in *his* body," &c. It is only necessary to desire the reader to take notice of the *italic* words in this verse, which were supplied by the English translators, and of course, were not the words of the Apostle. No doubt the translators (whose sincerity, or honesty, I do not call in question) thought the Apostle meant a judgment after the death of the body, (as doubtless they had been educated much as we have,) and therefore they supplied the words, *done, his, it, be*, which makes the text read as if it was a judgment after the death of the body. But only leave them out, and read the text as the Apostle wrote it, or as Titus and Lucas wrote it for the Apostle, and then it reads thus: "For we must all appear before the Judgment Seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." Now, as the Apostle was looking for the spiritual coming of Christ in that generation, is it not evident that he meant that Christ's Judgment Seat would be erected spiritually in the minds of the people, so that they should stand before it, and be judged, and rewarded according to their works, while they were in the body? I think if this text should always be read as it was originally written, no person could think that it alluded to a judgment after the death of the body.

Another objection which is often made against

the truth of the gospel is founded on St. JOHN v, 28, 29, "For the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." This is figurative language, representing the time of his spiritual coming, to reign over, and judge all men, meaning that all who were in unbelief, were in a state represented by the figure, graves, as God shewed by the Prophet EZEK. xxxvii, 1, on to 14, by the figure of dry bones in their graves and their rising to life; that although the whole house of Israel was like these dry bones in graves, yet they should come forth to a resurrection of life. So Jesus shewed here, that when his spiritual reign should begin, all men who were in the graves of sin and death, should be awakened by the voice of his spirit, and those who had done well, or done good, (such ones say, as Cornelius, who, though he had not heard of Christ till Peter went there and preached Christ to him, yet he had done many good deeds, see Acts x, 2. And doubtless there were many others such as he,) came forth in their minds at the voice of the gospel trumpet, to a sweet resurrection of life.

While all those who had lived wickedly when they had known better, when the spirit of Christ called them to the judgment in their own minds, they came forth to a resurrection of damnation, or condemnation, which damnation continued until they left off their rebellion, and submitted to the reign of Christ in their hearts. That Jesus spake figuratively in this verse, is evident from the manner of his speaking in the context, which evidently was figurative: see verse 25, on to 27, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live, for as the Father hath life in himself, so hath he given to the Son to have life in

himself, and hath given him authority to execute judgment also, because he is the Son of man." Then follows the text, by which it is obvious that Jesus was speaking of that spiritual resurrection and judgment which he was to exercise among the children of men in time, and not in another world; and whereas our Lord prophesied of a time of great trouble, or tribulation in the world at the very time when this resurrection and judgment should commence, such as had not been since there was a nation upon the earth, as I have showed before: It may readily be seen by comparing DAN. XII, 1, 2, with this passage, that this resurrection to life, and to damnation took place at the same time that there was such trouble as had never been before, "And at that time shall Michael stand up, that Great prince," which doubtless meant Christ, appearing, and suffering, and rising, and reigning, "And there shall be a time of trouble, such as never was, since there was a nation to that same time," which must be, of course, the same time of trouble which Jesus said should take place in that generation, "And at that time thy people shall be delivered, every one that shall be found written in the book, and many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt."

Now the time when both these prophecies should be fulfilled is so precisely fixed, when we compare them, by saying "at that time when there should be such trouble." And Jesus saying "verily I say unto you, this generation shall not pass till all these things (that was, that time of trouble) be fulfilled." MATTH. XXIV, 34, "That then those who sleep in the dust of the earth shall awake." It seems, if any person will only read and compare these Scriptures, he must be convinced that a resurrection of some to life, and of some to damnation, or shame and contempt, was a spiritual

resurrection which took place more than seventeen hundred years ago.

Another objection which many people have offered to me is the following: Jesus Christ said, "If ye die in your sins, where I am gone ye never can come." And people are so careless of what the scriptures say, that, I suppose many of them think this is Scripture: as those who have produced it to me as Scripture, have appeared to be surprised when I have informed them it is *not* in the Bible. The passage from which these words are invented, is in St. JOHN VIII, 21, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Now, to show that he did not mean that they could not come where he was in eternity, just hear him say the same to his disciples, Chap. XIII, 33, "Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, whither I go ye cannot come; so now I say unto you." Therefore his meaning was, that when he should ascend to the right hand of the Majesty in the Heavens, neither the Jews, nor his disciples, could come where he was, while they were in this world.

Another objection which is made against preaching Universal Salvation, is this: "If all men will finally be saved, what need is there of preaching it? For if it is true, the people will be just as well off if they never hear it preached, and if it is not true, and the people trust that they shall be saved without doing any thing about it, then they will lose their souls."

ANSWER, I perceive that the unbelief of both Ministers and professing Christians is such, that they think, if a poor sinner should trust in Jesus Christ, to save him without doing something himself besides believing in Christ, he will surely lose his soul; but I ask them, is this giving such honor to Christ as ought to be given? And is it

leading the sinner to trust in Christ for salvation, or in his own works? I should think it might be readily seen that it is leading the sinner to trust in a false refuge, even his own righteousness, which is as filthy rags. But to answer the question:—The reason why Universal Salvation ought to be preached, is, because, if the sinner cannot believe that Christ is the Saviour of all men, he cannot believe that he is his Saviour, unless he think himself better than others by something he has done; and the scriptures abundantly show that eternal life is no way dependant on man's works. And therefore it is needful to preach Christ the Saviour of all men, that every poor sinner may believe the tidings, receive Christ as all in all, and love, adore and serve and obey him. And this is the very ground on which the Apostle places the strong consolation of those who have fled for refuge to lay hold on the hope set before us. See **HEB.** vi, 13, on to 18, viz.: The oath of God to Abraham, that in Christ all nations should be multiplied, and blessed, which he calls "two immutable things," and in which we see is included all the family of man, with the promise of eternal life in Christ, by him who cannot lie. Therefore, so far as we believe the promise of God, we see that we are included in the promise, and have strong consolation in trusting in the veracity of the immutable God. And for the sake of this faith and consolation, it is needful to preach the salvation of all men by Jesus Christ.

Another objection to Universal Salvation, is founded on the following Scripture:—

MATTH. 13th chapter, from verse 24, to verse 43, is the parable of the tares of the field, and its explanation by our Lord himself, in which he saith, in verse 38, on to 43, "the field is the world, (*Kosmos*;) the good seed are the children of the Kingdom; but the tares are the children of the wicked. The enemy that sowed them is the

devil: the harvest is the end of the world, (*Aion*.)” And then describes the binding, and burning of the tares, or children of the wicked, and also the ingathering of the wheat, or children of the Kingdom, by the work of angels, or messengers of God. But as the other parable, in verse 47, on to 50, is considered an objection to full redemption in the same manner that the above is, I will reply to them both together. “The Kingdom of Heaven (which means the reign of God on earth by Jesus Christ) is like unto a net cast into the sea, which gathered of every kind: (shewing that the reign of Jesus Christ included all men of every character:) which, when it was drawn to shore, (drawing the net to shore, with every kind of fish in it, represented the JUDGMENT of Christ which is now going on, by the messengers, or dispensations, called angels, which he sends to punish the wicked, and reward the upright in heart,) they set down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world,” (*Aion*.) &c. Now, the learned know, for I have learned it from their writings, and the unlearned may be assured, that when Jesus spake of the end of the world in both of these parables, he meant the end of the Jewish dispensation, for the Greek word in both parables, in verse 39, and verse 49, which is rendered world, is *Aion*, which, in other passages of the New Testament book, is rendered *age*, *course*, or *dispensation*, and never means the material world which we inhabit. But the Greek word which means the material world, is *Kosmos*, and, therefore, it occurs in verse 38, when he meant this material world, viz.: “The field is the world,” *Kosmos*. And this you may be convinced of, if you will take the pains to consult, HEB. ix, 26, where both occur in one verse, viz.: “For then must he often have suffered, since the foundation of the (*Kosmos*) world: but now, once in the end of the (*Aion*) world hath he

appeared to put away sin by the sacrifice of himself." Any person may see that the first of these meant the material world, where the original word is *Kosmos*, and it is equally plain, that in the latter, the Apostle meant the end of the Jewish age, course, or dispensation, where the original word is *Aion*, and it is equally certain, that "the end of the world," mentioned in the explanation of both these parables, meant the end of the same Jewish age, when Jesus was to commence his reign, and day of *Judgment*, in which (and particularly at its beginning) he would punish the wicked by his corrections, and cast them into the furnace of fire. ISAIAH xxxi, 9, "The Lord whose fire in Zion, and his furnace in Jerusalem," which shows the furnace of fire was the word of God in spiritual Zion and Jerusalem, to which the wicked should be delivered, in order to burn up the tares, or children of the wicked, so that the sinner himself might be saved yet so as by fire, 1. Cor. iii, 15.

Another objection which is still much used by the ignorant, although it has been answered a great many times, is from MATTH. xxv, 41, 46, "Depart from me, ye cursed, into everlasting fire. And these shall go away into everlasting punishment." I would first observe, that the discourse of our Lord recorded in the 24th, and the whole of the 25th chapters, was all connected; and from the 30th verse of the 24th chapter to the end of the 25th chapter he spake of the same period of time, viz.: of his spiritual coming (at the end of the Jewish age) to commence his reign, and day of *Judgment*, and plainly tells us in 24, 34, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled," which plainly shows, as he begun the 25th chapter with the word *then*, and then describes the *Judgment* in three parables, first, the ten virgins: secondly, the servants with talents delivered to them, and then called to account: and thirdly, the sheep and goats; that

he meant to show, that at the end of the Jewish dispensation he should set upon the throne of God over all nations, and that all nations would be gathered before him spiritually, and that he would then reward and punish them according to their works, and that all this would come to pass before that generation passed away, although, no one but God knew the day and the hour when it would come, and therefore commanded his disciples to watch, that they might be ready to meet their Lord when he should come. And this is more clearly evinced, when we consider the nature of the question of his disciples which elicited the whole discourse, which has generally been misunderstood by us who are unlearned in the original tongues, by the word *Aion*, being rendered world, viz.: MATTH. XXIV, 3, "What the sign of thy coming, and of the end of the (*Aion*) world?" Now, the question was not, what shall be the sign of the end of the material world? but the nature of the question was, what shall be the sign of the end of the Jewish age, course, or dispensation? And he went on to tell them from verse 5, on to 28, and then predicted his spiritual coming at the same end of the age, as I have shown before. But as the chief strength of this objection is built on the word *everlasting*, viz.: *everlasting* fire, and *everlasting* punishment: take notice, the word *everlasting*, is from the Greek adjective, *Aionion*, which is derived from *Aion*, which I have before shown, means age, &c. It is therefore evident that the original word rendered *everlasting*, does not mean eternal, but, only a long time; and all learned writers whom I have consulted on this word give it this definition, and we who can read nothing but English may see from our Bibles that the word *everlasting* is from original words which do not mean eternal. For the land of Canaan, or Palestine, was given to Israel for an *everlasting* possession. The priesthood of Aaron was *ever-*

lasting; the covenant of circumcision was *everlasting*; and divers other things were called *everlasting*, which have ceased long ago: therefore, Jesus did not mean that the wicked should be punished *eternally*, but he meant to represent by figurative expressions in this parable of the sheep and goats, that when he should reign spiritually over all nations as he does now, that those who should do wickedly from one generation to another, should go away, or depart from him into the Lord's fire in Zion, and into his furnace in Jerusalem, or in other words, should be tormented, and condemned by the fire of God's word, both by the spirit of Christ, and the testimony of his servants against their wicked works, which fire of God's word would continue to burn through all the ages of the Messiah's reign, and therefore he called it *everlasting* fire, and those of every generation in his reign would be punished by it, as well as by calamities, and therefore he called it *everlasting* punishment, although no individual would be punished *everlastingly*.

Another objection which is considered unanswerable, is from MATTH. XII, 32, and MARK III, 29, "But whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this (*Aion*) world, neither in the to come. But is in danger of (*Aionion*) eternal damnation." Now, observe that neither of these express *eternity*, or *eternal*, although, in Mark it is so rendered, for I have showed that *Aion* means age, &c.; therefore, *Aionion* which is derived from *Aion* cannot mean any more than the duration of an age, course, or dispensation; but as it is allowed that it never means eternal, it ought not to have been so rendered.

And if my information is correct, in the *Septuagint*, which is a Greek translation of the Old Testament, made in the time of *Ptolemy*, *Philadelphus*. *Aionion* is from the Hebrew *Olim*. And, *Olim* in our English version is rendered in the following

manner: Continuance, ISAIAH LXIV, 5. *Ancient*, PROV. XXII, 28. *Old*, DEUT. XXXII, 7. *Any, long, any time, long time, long home, and, long dead*, LEV. XXV, 32: ISAIAH XLII, 14: ECCL. XII, 8: PS. CXLIII, III. *World*, PS. LXXIII, 12. *Outcasts*, JEREMIAH XLIX, 36. *Lasting*, DEUT. XXXIII, 15. *Always*, JER. XX, 17. *Any more*, EZEK. XXVII, 36. *Never*, JUDGES II, 1. *Perpetual*, GEN. IX, 12. *Everlasting*, GEN. IX, 16. *Forever*, DEUT. XV, 17. *Forever and ever*, PS. CXIX, 44. So shall I keep thy law continually, *forever and ever*. Now, as it is evident that *Olim*, of the Old Testament, and *Aionion*, of the New, do not either of them mean eternal, and as *Aionion* is the very Greek word, which, in MARK III, 29, is rendered *eternal*, and applied to damnation, or condemnation, and as *Aionion* is the same Greek word which is rendered *everlasting* in MATTH. XXV, 41, 46, and in many other passages, and is in many other passages rendered, in English terms, which we know are not to be understood eternal, it is certain that *eternal* is not a proper translation of the adjective *Aionion*, as it never signifies any more than a long time. And this is plainly shown by the preceding verse, 28, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, wherewithsoever they shall blaspheme." Is not this a positive declaration, with a "Verily I say unto you," that all sins and blasphemies shall at some future period be forgiven? This is very plain, it cannot be denied with any color of truth, but then, it is thought that the next words, in verse 29, means to eternally exclude the blasphemer from this promise of forgiveness, "But he that blasphemeth against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation," which is as much as to say, although he shall have forgiveness at some future period, yet he shall never be forgiven till he has endured a long damnation, or condemnation. And, as in MATTH. XII, 32, "It

shall not be forgiven him, neither in this world," which is from the Greek *aion*, and means a dispensation, or course of the world, "Neither in the to come," which is as much as to say, neither in the dispensation to come, and as any one may see by reading the context in both passages, that these words were spoken to the Jews, it is obviously their meaning that the Jews, as a nation, should not be forgiven their blasphemy, in that dispensation of the law which they were then in, nor in the dispensation of the gospel to the gentiles, but that when the fulness of the gentiles should be come in, they shall all be saved, ROM. XI, 25, 26. For whereas the testimony of both Prophets and Apostles, declare that all in Heaven, earth, and under the earth, shall swear that they have righteousness and strength in the Lord, ISAIAH XLV, 23, 24; PHILIPPIANS II, 10, 11, That all flesh shall see the glory and salvation of God, ISAIAH XL, 4, 5: LUKE III, 5, 6, That all things in Heaven, and in earth shall be gathered together in one in Christ, and that God will reconcile them all unto himself by Jesus Christ, and that they will all praise him, EPH. I, 9, 10: COL. I, 20: REV. V, 13. And as I believe these Prophecies are true, and will in their time be fulfilled, it is impossible for me to suppose that Jesus meant that those who blasphemed against the Holy Spirit should not be forgiven eternally, but that they should not be forgiven till a long time, and if so, my explanation of those Scriptures must be correct.

Another objection frequently made against the truth of Scripture Prophecy, is the following:

If all men will finally be saved, there is no need of preaching to them, nor praying for them, neither is there any need that sinners should repent or believe the gospel, for (some are blind enough to say) they will all be saved just as well without as with.

When the children of Israel were in bondage in Egypt, God called Moses and sent him to lead them to the land which he had promised their fathers that he would give them for an everlasting possession : Moses knew that God had so promised. Now, if Moses had reasoned as you do, he would have said, God has promised to give that land to the children of Israel, and he will certainly do it, there ; is, therefore, no need of my going to lead them to the land, for they will have it just as well without as with.

But no, Moses knew that God wrought all such works by such means as he pleased, and such as would effect his purpose ; he knew, likewise, that the people never would be in the land of Canaan till they should set out, and travel to it, and so he went as he was commanded, and by the means of Moses, God fulfilled the promise which he made to their fathers. Now, this is a just figure of what is before us. God has promised that all flesh shall see his salvation ; but he knows they cannot see it, till they repent and believe the gospel, and it has pleased him, "through the foolishness of preaching to save them that believe," 1. COR. 1, 21. For the redemption of a lost world, the first means which God employed was, he gave the promises and sent his Son to be the "Saviour of the world," 1. JOHN IV, 14. And he hath wrought the work of redemption as I have before stated, and by his angels, or messengers, he commanded that it should be preached to "every creature," MARK XVI, 15. And the gospel is now made known among all nations for the obedience of faith, ROM. XVI, 26. And all the preaching of the gospel, and all the prayers, and every good work, and all the desires of the Saints, and the groaning and travailing of the whole creation, God is now employing as means to effect that work of man's redemption which he is determined shall be completed. But your objection amounts to this : if a

man is determined to do a certain piece of work which must needs be done, what need is there of his doing of it? Supposing a man was in the water, where, if he stays long, he will certainly drown, and he believes he shall not die there, but believes that God intends he shall use his endeavors, and get out and live, what use would there be in his trying to get out? If God means that all men shall repent and believe the gospel, and so be saved, and that repentance and faith are the very way to salvation, and that for man to repent and believe is the only means by which he can ever come to salvation, what need is there of his using these means? I conclude by this time, the objector is ashamed of his objection.

And, seeing no ground there, for any further *objection*, he forms another, thus:

Well, if your doctrine is true, and mine is false, I shall finally be saved, for if your doctrine is true, it will pick me up; but if yours is false, and mine true, it will not pick you up, so you see I have two chances for Eternal Salvation, to your one.

ANSWER, I allow, if you have good works enough to be as certain a Saviour as Jesus Christ, then you have two chances for Eternal Salvation to my one; for I confess, that I have but one chance for Eternal Salvation, and that is Jesus Christ. But will you consider what this objection amounts to? It is this: that if you cannot finally be saved in believing a lie, and trusting to your own inventions, you can finally be saved by the truth, yes, and I rejoice in believing that when you have labored for salvation in your own way, and shall find that your own labor all fails you, Jesus will not cast you off forever, although you now seem to be so willing for him to cast off others, for I confess, and my heart rejoices in it, that you have as good a right in Jesus as I have, blessed be God. But would it not be better to believe the truth,

and be saved now by receiving Jesus Christ as *all in all*?

And now, to the limitarian preacher, or brother, or sister, I have only one request to make to you, and I have no more to address to you in particular, at present, and that is, I request of you to use these arguments which I have offered in this little book, in the same manner that you wish people to use your arguments when you are laboring to convince them of the truth, believing them to be under a deception; for I do seriously view you under a deception; in that you think that you understand the Mystery of Salvation, whereas, you are altogether ignorant of it, and therefore go about to establish your own righteousness. Now, if you think my request is reasonable, I beg you to attend to it; but if you say it is not reasonable, I beg you to remember that you are undeserving of the candid attention of any person with whom you may wish to reason, and that sooner or later, you must receive that measure which you mete to others.

Now, a few words to those who profess to believe in Universal Salvation through Jesus Christ, and yet live in a course of open wickedness. Friends, that which I believe is the gospel of Salvation, is blasphemed by its opposers through you, when they know of your committing wickedness, they say: Ah! there is the fruit of the doctrine of Universal Salvation; thus, your wickedness is the cause of blasphemy against that truth which proclaims the salvation of a lost world. O, my friends! if you do not believe that Jesus Christ has died unto sin once for all men, and that therefore all men ought to reckon themselves dead indeed unto sin; but alive unto God through Jesus Christ: I say, if you do not believe this, why do you say so? but if you do believe it, why proceed so absurdly? Why do you not say in your hearts, "how shall we that are dead to sin, live

any longer therein?" Think not, my friends, that your acknowledgment of the truth will exempt you from stripes if you live wickedly: No, no, you must die to sin, you must die the second death, and if you do not submit to it willingly, it will have power on you, and hurt you, for let me tell you, if you continue in your wickedness, a time of awful calamity to your souls stands between you and the Kingdom of glory; but if you will believe the truth which you profess with all your hearts, so as to turn to Jesus by prayer and supplication for the manifestations of his grace, you will soon obtain a victory over sin, and your souls will be like a watered garden, and you will rejoice in that day, in the salvation of God, and praise him with a song of thanksgiving. Thus you may be born again, and see the Kingdom of God through faith, to your souls joy and rich consolation. Now say, is not this better than a mad course of wickedness in which you have to endure the tortures of guilt and damnation, or condemnation? And in which your own ways cast up the mire and dirt of your own corruptions, and if you acknowledge it is better, then leave your wicked courses, turn to the Lord with full purpose of heart, and look to him diligently until you feel the well of Salvation spring up in your souls to your entire satisfaction, for I tell you, it is as free for you and all men, as the air in which we breathe, or the rays of the sun which shines, or the drops of rain and dew which distill upon us. O, then, open your hearts by believing, and looking until you receive it, and live! And now to conclude: It seems to me, if we had no prepossessions respecting Eternal Salvation, but had only understood how the goodness, knowledge, wisdom, and power of God was exercised, we should have thought our eternal safety, at the end of all our works, and rewards, surer than the pillars of Heaven and earth. And it is believed that

in ages to come, the Christians will think it as strange that ever we could believe in the doctrine of eternal misery, as we now think it strange that the people in the dark ages could believe that it was right to have a court of inquisition, and torture people to death in the most cruel manner, to support Christianity. And if I have erred in any of this work, may our Good Creator forgive me, and all the rest of the children of men their faults and trespasses, through our Lord Jesus Christ.

THE following is not written with a light mind, and it is hoped that no reader will consider it a light thing whether we really entertain the true faith or not; and the writer understands that the sentiments expressed in the following few lines, are congenial with the faith of God's Elect.

A CHARGE
TO THE JURY ON THE FOREGOING CASE,
BY THE RT. HON. CHIEF JUSTICE,
TRUE FAITH:

GENTLEMEN OF THE JURY:

The case now before you, is properly a law question; for although the defendant was indicted, or accused of very high crimes, such as believing a lie, and deceiving others. Yet it is evident that the plaintiffs were either malicious, or else they knew not what they were about, for as the point at issue is this: does the law of God require eternal misery as the punishment for any crime whatever? And as the plaintiffs say, it does, and the defendant thinks it does not; therefore he had as fair a pretence to accuse them as they had to accuse him, until they had proved their assertions. — But as this question is submitted to you to answer, I have somewhat to lay before you, for your assistance. I have been acquainted with the law of God more than five thousand years, and I have never seen a threatening of Eternal misery in it. And while the defendant has been laying before you the immutable promises of him who cannot lie, I have taken a fair view of the immutability of God, the immutability of his promises to Abraham, Isaac, and Jacob, and declared afterwards, by the mouths of all his holy Prophets, the immutability of his Son Jesus Christ; the immuta-

bility of his faithfulness, in accomplishing the work of redemption. On the whole, I have taken a view of the broad and immoveable basis of the goodness, knowledge, wisdom, and power of God, on which, alone, is built the eternal safety of all helpless mortals, and I see no room to despair of the accomplishment of the aforementioned divine promises which evidently announce a complete reconciliation of all things to God in the dispensation of the fulness of times. You are, therefore, not to despair of this, nor hesitate in your judgment on account of the abundance of sin, or the piles, heaps, or mountains of iniquity which has existed, or does now exist; for remember that he who was made, and appointed to finish the transgression, and make an end of sins, is made strong by the strength of God Almighty; neither can any knowledge forelay his work, for his knowledge is infinite; nor can any device disappoint his calculations, for he has the boundless treasures of wisdom. And while he is qualified with infinite power, wisdom, and knowledge, look there, look to him, and behold! his eyes, and every appearance of him beams with love, or benevolence to a world of sinners! And I charge you not to make out your verdict without taking a view of these things which I have laid before you; and while you take this view, let *Proper Candor*, *Sound Reason*, and *Good Understanding*, have each his proper place, and make out your verdict accordingly.

A

KEY

TO THE BOOK OF

REVELATION,

WITH SHORT NOTES ON THE SAME.

BY SAMUEL HUTCHINSON.

Who readeth, let him understand.——**MATTHE. XXIV.**

NORWAY, ME.

PRINTED FOR THE AUTHOR, BY J. A. BARTON.

1827.

PREFACE
TO THE
KEY AND NOTES.

I suppose it is generally understood that the book of Revelation, is the contents of a vision which St. John saw upon the Isle of Patmos; that it was a vision, is evident from the contents of the first chapter, which introduces it as such; and also from chap. ix, 17, "And thus I saw the horses in the vision," &c. which plainly shows that St. John himself called it a vision. Now whereas, I know, that many people receive many passages in this book in their most literal sense, I wish to have the truth understood, before I proceed in my Key, viz.: That a vision is a revelation of something that exists, or of something which shall be accomplished afterwards; always appearing to the view of him who sees the vision, in some literal thing, or creature, or creatures which represents the things alluded to, by similitude, or similitudes. That the man who sees a vision, never sees the real things which the vision reveals; but always sees the appearance of something which represents the things alluded to, by way of figures, or similitudes. That this was always the case with the visions of the Prophets, and of St. Peter, is evident from the following: **EZEK. ix, 2,** A man with a writer's inkhorn, &c. was the vision, or the things seen. **EZEK. 37th chap.:** The dry bones, &c. were the things seen in the vision. **EZEK. 40:** A man whose appearance was like brass, &c.

was seen in the vision. DANIEL 7th chap. : Four beasts were seen in the vision, &c. In chap. 8, was seen in a vision, a ram, and a he-goat, &c. In AMOS VII, 8 : A plumbline was seen in a vision. In chap. VIII, 1, 2 : A basket of summer fruit. In ZECH. II, 1 : A man with a measuring line in his hand. In chap. IV, 2, 3 : A candlestick of gold, a bowl on the top of it, and seven lamps, and seven pipes to it, and two olive trees by it. In chap. V, 2 : A flying roll, twenty cubits long, and ten broad. In chap. 6 : Four chariots, coming out from between the mountains, one with red horses, another with black, another with white, and the other with grizzled and bay. Now, what man of common understanding would ever suppose that the things seen in those aforementioned visions, were the real things which God meant to reveal to his servants by those visions ? But this would be equally as reasonable as it is to understand the book of Revelation to reveal nothing else but the things named in the vision, as for instance : To understand the 20th chapter as it generally has been understood, to reveal that a real intelligent being, called an angel, will, at a certain time, come down from the starry heaven, with a chain and key, and lay hold of another real intelligent, though wicked being, called the devil, and bind him for the space of exactly a thousand years, &c. And then there will be a literal resurrection of a part of the best of men, &c. and that after the thousand years, the devil being set at liberty, will go out like a great General, and gather a great army of men to fight against the Saints ; and then his army will be destroyed by literal fire from Heaven, &c. and then a literal judgment will take place, &c. and the devil, and all the wicked people will be cast into a lake of literal fire and brimstone, &c. Now, I say, to understand the vision of St. John in this way, is as unreasonable, as it would be to understand the vision

of DANIEL chap. 8, to signify nothing more, than that a certain ram would afterwards be seen, with two horns, &c. and that a he-goat would come from the west, and fight the ram, and destroy him, &c. Or to understand the vision of St. Peter, Acts 10th chapter, to signify nothing more, than that afterwards, there would be seen a sheet let down from Heaven, knit at the four corners, wherein would be all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air, and that men ought to kill and eat them, and not call any of them unclean or common. I say, this would be the same understanding of St. Peter's vision, which many people have of much of the vision called "Revelation." And as St. Peter said, concerning his vision, "God hath shewed me that I should not call any man common or unclean," Acts x, 28. So we see, that while beasts and fowls were the things seen in the vision, men were the real things signified by the vision, and, as the book of Revelation is the contents of the greatest vision (perhaps) that was ever seen by man; and as it was a revelation of things which then existed which were invisible; such as, the Almighty sitting upon his throne, &c. and of things which were to be accomplished in the gospel dispensation, under the reign of Jesus Christ, which is wholly spiritual. We may be assured that those things which were seen in this vision, were only figures, similitudes, or signs of spiritual things, both good things and bad things, (if it be proper to call any of them bad,) which were to take place; and as much as this may be seen in various passages throughout the book. As 1st, in xv, 1, "And I saw another sign," &c. Showing that the things he had seen were signs, and that this was a sign also.

In the second place observe, that he, in divers, or several passages, gives such cautions as the

following: Chap. xiii, 18, "Here is wisdom. Let him that hath understanding, count the number of the beast," &c. xvii, 9, "And here is the mind that hath wisdom." i, 3, and xxii, 7, "Blessed he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Which evidently shows that he meant to be understood, that there was danger of misunderstanding what the things signified which he had seen of the which there would not be such danger, if the things signified nothing more than what appeared in the vision.

Another incontestible evidence, that the book of revelation is figurative, is that a great part of it would appear to be nonsense, if it must be understood literally; as for instance, ix, 17, 19: Horses with breastplates of fire, and jacinth, and brimstone, with tails like serpents, and had heads, &c. Now this, as well as a great many other passages, cannot be understood literally by any person, let their particular sentiments be what they may.— And from these considerations, as well as others, which I have not mentioned, it is evident that this book is a representation of spiritual things, by figures, or similitudes, seen in a vision. And now, the point in question is, what do they represent? And, to ascertain this, I have for many years read this book through and through, at the same time making use of my little concordance, by the help of which, I have turned to other more ancient Scriptures and prophecies, which made use of the same figures, or similitudes, which are used in this book, to see what spiritual things were represented by them in other parts of the Bible. And this is the way I have obtained what instruction I have (if indeed I have any) on the book of Revelation; and I now offer the same, hoping it will be a means of instruction to others who have not labored so much to obtain such instruction.

And as the principal difficulties in understanding this book, are, first, what the similitudes represent. And secondly, the times of their accomplishment: I had proposed to go through the book twice, first, to explain the figures, which I call the "Key." And secondly, to show the times of their accomplishment, which I call the "Notes." But on mature deliberation, as I think it must necessarily make my book quite long, to go through twice, and as I conclude it would not be so readily intelligible, I shall, therefore, divide my work into Sections, by the chapters of the book, and shall explain the figures, or similitudes, and show the times when (in my opinion) they were accomplished, as I pass along through the book, up to the present time, and shall notice things which are yet future; but I shall not pretend to fix the times of the accomplishment of future events, but only show what things are to be accomplished according to the language of other Holy Scriptures.

And let every reader observe, that I do not claim infallibility in these explanations, for although I am confident that the principle is right, on which I have explained the vision, viz.: that the vision gave a view of numerous things and creatures, causes and effects in the literal world, to signify numerous things and creatures, causes and effects in the moral world through the whole time of the everlasting reign of Jesus Christ. Yet as the figures are so numerous, it would be strange if a man of so small claims as myself, should, at first setting out, explain them all precisely corresponding with each other, and with the rest of the Holy Scriptures. However, as I have not committed any mistake intentionally, I hope, if the reader should discover any, it will only lead him to search for more correct ideas.

KEY TO THE BOOK OF REVELATION:

WITH SHORT NOTES ON THE SAME.

CHAPTER I.

VERSE 7, "*Behold he cometh with clouds.*" Means that Christ's spiritual coming is with his servants, who pour out the name of the Lord in their testimony, as clouds pour rain upon the ground, and therefore they are called, "A cloud of witnesses," HEB. XII, 1.

VERSE 13, "*He (Christ) was girt about the paps with a golden girdle.*" Signifies, that as the curious girdle of the ephod of the highpriest, Aaron, on which he bore the names of the children of Israel before God, when he went into the holy place, was on with the ephod, and was made of the same as the ephod.

So Jesus, in his love and goodness, bears all men before God. *And righteousness and faithfulness are his girdle*, ISAIAH XI, 5; and whereas his girdle is called "A golden girdle." If a man has much gold, it affords him the privileges of obtaining food, raiment, an inheritance, or if he was in bondage to procure his redemption. So that love, goodness, righteousness, and faithfulness, which binds all men to Jesus before God, is their rich privilege of obtaining spiritual food, raiment, eternal redemption, and an incorruptible inheritance.

VERSE 14, "*His head and hairs white like wool, as white as snow.*" Signifies the innocence and purity of his nature, and his counsels. "*And his eyes as a flame of fire.*" Signifies that Jesus, looking at, or beholding men with his eyes, is calculated to detect, and burn up iniquity.

VERSE 15, "*And his feet like unto fine brass, as if they burned in a furnace.*" Signified that the moving, or walking forth of the spirit of Christ, in its testimony, is pure and solid like "*fine brass,*" and that the tendency of this moving is like a furnace, to burn up combustible vanity in the minds of men. "And his voice as the sound of many waters." Signifies that the inspiration of his spirit is continually speaking in men, (as many waters moving continually roar,) whether men obey its movings and teachings or not.

VERSE 16, "*And out of his mouth went a sharp two edged sword.*" Signifies the word of God, HEB. IV, 12. "*And his countenance as the sun shineth in his strength.*" Representing that glory which is revealed to the soul who believeth in Jesus, as it is written, 2nd COR. IV, 6, *For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

CHAPTER II.

VERSE 1, "*Unto the angel of the church, &c.*" Meant the minister of the church: but the real meaning of "*Angel,*" is messenger, or one who is sent on some errand. And therefore, holy beings who appeared to ancient holy men and women in divers instances were called "*Angels,*" and therefore when men are sent of God, they are angels of God.—But the word "*Angel,*" is not only applied to invisible beings, and to men, but any dis-

dispensation which is sent of God, is an "*Angel*," or messenger of God, whether it be a dispensation of blessings, or calamities. And therefore the plagues of Egypt are called, "*evil Angels*," in PSALM LXXVIII, 49. And a dispensation of blessings or calamities, is signified by the word *Angel* in many instances in this book of Revelation.

VERSE 17, "*Hidden manna*." The word of God, MATTH. IV, 4.

VERSE 28, "*And I will give him (that overcometh) the morning star*." That is, such inward evidence of salvation, as the daystar is of the sun's rising.

CHAPTER III.

VERSE 5, "*He that overcometh shall be clothed in white raiment*." Means righteousness, clothed with Christ before God.

VERSE 12, "*Him that overcometh will I make a pillar in the temple of my God*." Signifies to be established in a state of mind to love and enjoy the presence of God.

VERSE 18, "*Gold tried in the fire*." Signifies, as gold represents spiritual privileges, so "gold tried in the fire" represents privileges which have been proved to be real spiritual blessings.—"*And anoint thine eyes with eye salve*." Means that strengthening operation of the spirit of Christ which causeth the understanding to see quick in spiritual things.

CHAPTER IV.

VERSE 1, "*After these things I looked, and behold, a door opened in Heaven*." Meant an opening into spiritual things which he had not seen before.—"*And the first voice which I heard, as it were of a*

trumpet talking with me." Meant that the moving which he heard in the spirit of his mind, was like the gospel testimony, which is represented by the inviting sound of a trumpet. "*Which said, come up thither, I will shew thee things which must be hereafter.*" Meant that the same inviting move led his mind into such a spiritual state as to see the vision.

VERSE 2, "*And immediately I was in the spirit, and behold, a throne was set in Heaven, and ONE sat upon the throne.*" By the throne, is signified the holiness of God, Ps. XLVII, 8 : Ps. XLVIII, 1.

VERSE 3, "*And he that sat was to look upon, like a jasper, and a sardine stone.*" Signified the exceeding riches of the nature of God to those who believe in, and love him, and behold him through faith. "*And a rainbow round about the throne.*" A token of mercy.

VERSE 4, "*And round about the throne four-and-twenty seats, and upon the seats, four-and-twenty elders sitting.*" These elders represent the first fruits of all nations, that is, those who believe the gospel in time, as St. James shewed, JAMES I, 18, "That we should be a kind of first fruits of his creatures." These elders, also, by their song, show that they represent the first fruits of all nations, chap. v, 9. "And hast redeemed us to God, &c. out of every kindred, and tongue, and people, and nation." Their being "*clothed in white raiment, and having crowns of gold,*" I hope will readily be seen to signify the righteousness, and spiritual privileges of all believers.

VERSE 5, "*And out of the throne proceeded lightnings, and thunders, and voices.*" Signified that holiness, which is the throne, is like flashes of fire to consume iniquity, and terrible to those who live wickedly, like thunder. And as all believers are in the throne of holiness, and speak with voices of prayer, praise, and instruction, so these voices proceed out of the throne.

VERSES 6, 7, "*And in the midst of the throne, and round about the throne* (N. B. in the midst of holiness, and round about holiness) *four beasts full of eyes before and behind. And the first beast was like a lion, and the second like a calf, and the third had a face as a man, and the fourth like a flying eagle.*" As this appearance of beasts, or living creatures, represents men, tame beasts, wild beasts, and fowls of the air, in, and round about the throne; it signifies that men who are so beastly as to live in sin and unbelief, together with all the beasts, and fowls of the air, are, notwithstanding, in the spirit of holiness by the redemption of Christ according to the divine counsel.

VERSE 8, "*And full of eyes within.*" Signifies that they shall finally have inward, or spiritual sight. "*And they rest not day and night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*" Signifies that all creatures in their continual dependance upon God for every thing which they enjoy, by their receiving, and enjoying, do continually ascribe holiness to God, though many of them know it not.

NOTE. As this fourth chapter says nothing about the Lamb Jesus, it is obviously a representation of the state of things immediately before the coming of Christ in the flesh.

CHAPTER V.

VERSE 1, "*And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.*"

The "book" signified a view of the dealings and purpose of God, with, and concerning men; "written on the back side," signified those dealings of God with men which had already taken place; "written within, and sealed," signified those things which God purposed should take place in future, which were not then known.

VERSE 2, "*And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book? &c.*" Signified a dispensation of inquiry in the minds of men; which was like a messenger, or angel, with an earnest inquiry for some one to open and show what God meant to do with his creatures.

VERSE 6, "*And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.*" Now, glory to God, here it is plainly signified that Jesus-Christ, the Lamb slain, is in the midst of the throne of God, and in the midst of the elders, and four beasts, (which are the representatives of all creatures,) thereby showing that he is so united with God and all creatures as to finally reconcile them all to God. And the rest of this chapter shows that at the first move of the Lamb to take the book, and open the seals, as though all creatures knew things must now issue well: first, the four beasts and elders, the representatives of all; secondly, all the angels, or messengers, and thirdly, every creature in Heaven, in earth, in the sea, under the earth, and all that was in them, sing the praises of God and the Lamb.

There is one thing which has already been mentioned, which, if we view along with this, adds to the beauty of this part of the vision, viz.: In chap. iv, 3, "A rainbow round about the throne, in sight like unto an emerald," that is, a bright rainbow.

If we read GEN. ix, 8, on to 17, we shall find that after Noah came out of the ark, God made a covenant with him, and with all flesh, with every living creature, with fowl, with cattle, and every beast of the earth, which should be an "everlasting covenant" that he would not destroy them any more by the waters of a flood.—This was, therefore, a covenant of mercy; and God told Noah that he would set his "bow in the cloud" as a to-

ken of this covenant, "for perpetual generations." The rainbow, therefore, round about the throne of God, at the very time when Jesus first appeared, indicates in the strongest manner, eternal mercy and safety to all of God's creatures.

NOTE. This chapter refers to the time when Jesus was born in Bethlehem, and until he commenced his ministry.

CHAPTER VI.

This chapter, and the first verse of chap. 8, is of the Lamb opening the seven seals; according to MATTH. XIII, 35, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

VERSE 1, "*And I saw when the Lamb had opened one of the seals, &c. one of the four beasts saying, Come and see.*" As the several beasts, each in their turn, at the opening of the four first seals, say, "Come and see." It signifies that when God reveals things to creatures, they always consider the revelations of God so good as that they invite other creatures to "come and see" them.

VERSE 2, "*And I saw, and behold a white horse: and he that sat upon him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.*" "White horse" signifies, as a horse is a quick and powerful beast, and as "white," represents purity, the quick, powerful, and pure word of God, or testimony of Jesus Christ on which he is repeatedly represented, in this vision, as riding forth; "And he had a bow," signified that power which Jesus Christ has of sending words of truth, so as to take effect in the hearts of men, the same as a bow throws arrows, as it is written, Ps. xlv, 5, "Thine arrows sharp in the heart of the King's enemies, whereby the people fall under thee." "And he went forth conquering and to conquer."

Signified that Jesus went in his first advent, conquering error, infirmity, and sin by his testimony and miracles, and to conquer death and hell by his death and resurrection.

VERSES 3, 4, "*And when he had opened the second seal, &c. And there went out another horse, red, and was given to him that sat thereon to take peace from the earth, &c. And there was given unto him a great sword.*" Signified that soon after the ascension of Christ the nations would be filled with a spirit of bloodthirstiness; signified by "a red horse," him that sat on him; having "a great sword," signified that war, who sits on the bloodthirsty spirit would at that time kill with the sword abundantly.

VERSE 5, "*And when he had opened the third seal &c. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.*" The word "horse" is used as a figure of the abilities, or faculties of men; as "white horse" always represents the testimony of Jesus, which is always pure, so when any color is associated with horse, it signifies the nature of man's performances which are always impure; and as "red beast, or red horse," signifies a spirit of bloodthirstiness in men, so "black horse," signifies a spirit black with crimes to that degree as to produce a famine of hearing the word of God, Amos viii, 11; and that, of course, produces such ill economy as to produce a famine of bread and water. "*Had a pair of balances in his hand.*" Signified that in that distressing time, privileges would be scarce, as though men had a certain allowance weighed to them.

VERSE 6, "*And I heard a voice in the midst of the four beasts.*" Signified the cry of the condition of the world. "*Say, a measure of wheat for a penny, and three measures of barley for a penny.*" Signified, although it was a time of the greatest calamity that ever was, yet God afforded men, even then, spiritual privileges that were equal to a measure of wheat for a penny, &c. "*And thou hurt not*

the oil, and the vine." "Oil and vine" represents, that joy and gladness which the blessed spirit of God gives to Saints, and therefore, it was commanded not to prevent such consolation in the time of such calamity.

VERSE 7, "*And when he had opened the fourth seal, &c.*"

VERSE 8, "*And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him.*" Death riding forth, signified spiritual death, riding on the faculties of men which were so full of iniquity as to carry the color of death, which is "pale." "And hell followed with him." As the word hell, means the state of the dead, therefore it signified that a state of spiritual death, followed with spiritual death. "*And power was given unto them over the fourth part of the earth.*" By which, we see, that hell does not mean a state of misery in the future world; because, "power was given unto them, (that is, to death and hell,) over the fourth part of the earth." "To kill with sword, with hunger, with death, and with the beasts of the earth." Signifying that spiritual death and hell would go forth on the abilities of men so as to cause, first, destroying wars.

Secondly, a distressing famine.

Thirdly, both of these, together with pestilence, would cause death.

Fourthly, "And with the beasts of the earth."

The word beast is used in other Scriptures to represent wicked political government, as also the abilities of men, or men who seek to devour, are called days, &c. all of which show that wicked men would make use of their power to complete the calamity.

VERSE 9, "*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God.*" "Souls" here signified lives; "under the altar," signified that their lives were at the place where they offered their lives for the

truth's sake, which was the altar, as altar always signifies the place for offerings.

VERSE 10, It is said that they cried to God for vengeance, &c. which signified that their lives, or blood, cried for vengeance on their murderers, as the blood of Abel did, GEN. IV, 10.

VERSE 11, "*And white robes were given unto them.*" Signified that those who died for the truth's sake, wicked people in ages afterwards, who are just such people as their murderers were, will praise them; and righteous people always praise them, which is like giving their lives, or souls "white robes."

VERSE 12, "*And I beheld when he had opened the sixth seal, and lo, there was a great earthquake.*" Earth, in this vision, signified the ground of men's minds, as St. Paul calls it, "The pillar and ground of the truth," 1. TIM. III, 15. Therefore an earthquake, signified a shaking of the ground of the minds of men. "And the sun became black as sackcloth of hair, and the moon became blood."

VERSE 13, "*And the stars of Heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind.*"

VERSE 14, "*And the Heaven departed as a scroll when it is rolled together.*" As the sun, moon, and stars represent the political and religious establishments of the nations, and particularly of the Jews. And as the heaven, in many Scriptures, represents the inventions of men on which they depend for happiness, therefore this destruction, or removing of the sun, moon, stars, and heaven, signified the overthrow of political, and religious establishments, and false dependences of men, which should immediately succeed the before-named calamities, as Jesus himself prophesied, MATTH. XXIV, 29, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the

heavens shall be shaken. "*And every mountain, and Island were moved out of their places.*" As the earth signified the ground of the minds of men, so the sea signified the multitudes of people, or the multitudes of the thoughts of the people, therefore mountains and Island signified such objects in the minds and thoughts of the people, as were considered things of firm standing, as we consider mountains and Islands.

VERSE 15, "*And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men.*" (Which signified the ruling, and leading powers, and motives in the minds of men,) *and every bond man, and every free man,* (which signified all the working powers in the minds of men,) *hid themselves in the dens, and in the rocks of the mountains,* that is, in such refuges in their minds, as were considered firm like mountains.

VERSE 16, "*And said to the mountains and rocks, fall on us, and hide us.*" Signified that in that time when God shook "the heavens, and the earth, and the sea, and the dry land, and shook all nations," HAGGAI II, 6, 7. All the ruling and working powers of men, were in such an extremity, as we should expect the inhabitants of the literal world would be in, if there should be a great literal earthquake, the sun literally become black, the moon turn to literal blood, the visible stars fall to the ground, and the blue canopy of the starry heaven over our heads should roll off like a scroll rolling together. For this is a prophecy of those "days of vengeance and wrath upon the people," which was predicted by the ancient Prophets, and which our Lord said should be fulfilled in that generation, MATTH. XXIV, 34, and XVI, 28. LUKE XXI, 22, on to 33.

VERSE 17, "*For the great day of his wrath (or ardor) is come, and who shall be able to stand?*" That is, the time is come, when God will judge

the nations by Jesus Christ, "And he will break them with a rod of iron, and dash them in pieces like a potter's vessel," Ps. ii, 9. And who can stand against him?

NOTE. Let it be fairly understood, that as the sealed book contained things which were then future, therefore, opening the seals, was prophesying plainly what should come to pass. Of course, Jesus Christ opened these seven seals when he prophesied of his own death and resurrection, and of the several calamities which should succeed his death and resurrection in the course of that generation. And the opening of the sixth is evidently a prophecy of, and alludes to the time when, the Jewish Theocracy was ended, at the destruction of their city and temple, and the dispersion of that nation.

CHAPTER VII.

VERSE 1, "*And after these things, &c. I saw four angels standing on the four corners of the earth holding the four winds, &c. that they should not blow upon the earth, nor on the sea, nor on any tree.*" Earth and sea I have explained; "trees," mean those things which grow large in the minds of men; "four angels," signified four dispensations of calamity; "holding the four winds," signified that those dispensations of calamity operated in such a manner as to hinder the gentle moving of the Spirit of God on the minds of men, which is like breezes of wind on the earth.

VERSE 2, "*And I saw another angel ascending from the east.*" As the east is the place of the sun's rising, so this signified a dispensation of mercy by the light-giving visitation of the Spirit of Christ. "*Having the seal of the living God.*" This dispensation of mercy was to seal those who believed, with that holy Spirit of promise, EPH. i, 13. "*And he cried to the four angels, saying, hurt not, &c. till we have sealed the servants of our God.*" Signified that

by this dispensation of mercy, those four causes of calamity, or four calamities, were deferred, until those who believed in Christ were sealed by the holy Spirit unto the day of redemption, **EPH. IV, 10.**

NOTE. These calamities which were hurting the family of man, were stopped by the sealing dispensation of goodness a little prior to the second, or spiritual coming of Christ, which immediately succeeded them.

CHAPTER VIII.

VERSE 1, "*And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour.*" As the opening of the seventh seal was a prophecy of the spiritual coming of Christ to reign over all nations; "silence in Heaven" signified that all heavenly spirits were satisfied with his taking the government, and submitted to him in such a manner as to silence all calculations, or movements of their own, being filled with consolation at his coming, believing, that whereas he reigns, all things will, in due time, issue well; "For the space of half an hour," signified that heavenly view.

VERSE 2, "*And I saw the seven angels which stood before God.*" Now, although these seven angels are not mentioned before, yet he speaks of them, as if they are well known to stand before God, and indeed this is the case as soon as the vision is understood, for as the number seven is used in various parts of the Holy Scriptures to represent by figures, the spirits of God, such as *seven eyes, seven horns, seven lamps of fire, &c.* so, *seven angels* are the figures to represent the seven degrees of understanding in man, who was made after the similitude of God, and these are the seven angels, or messengers which stand before God; "*And to them were given seven trumpets;*" signified the gospel.

testimony suited to the seven degrees of understanding.

VERSE 3, "*And another angel came and stood at the altar.*" Signified a dispensation of the spirit which moved men to offer themselves to God. "*Having a golden censor,*" signified the privilege of access to God. "*And there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar.*" As incense is used to cause the fire of the altar to burn, it signified that in that dispensation of prayer there was given a view of things which caused the spirit of prayer to burn fervently.

VERSE 4, "*And the smoke of the incense, with the prayers of the Saints ascended up before God out of the angel's hand.*" Signified that the difficulties, or necessities of the people, signified by incense, together with the prayers of the Saints for their relief, ascended up, or was noticed before God; "*Out of the angel's hand;*" signified that all this, which ascended up before God, proceeded from the hand of that dispensation of prayer which God sent.

VERSE 5, "*And the angel took the censor and filled it with fire of the altar, and cast into the earth.*" Signified that this dispensation of prayer threw into the ground of the minds of the Saints, a clear view of the things which they ought to pray for, and filled them with the spirit of prayer. "*And there were voices, and thunderings, and lightnings, and an earthquake,*" explained before: see Key, to chap. iv, 5, and chap. vi, 12.

NOTE. Such dispensations of prayers frequently occur in every age of this gospel day, or reign of Christ.

Next follows a description of the trumpet-like sound of the gospel testimony.

VERSE 7, "*The first angel sounded,*" signified that the gospel was preached according to the first degree of understanding in the witnesses and

hearers. *"And there followed hail and fire mingled with blood, and they were cast upon the earth; and a third of trees was burnt up, and all green grass was burnt up."* As hail is made of water from the sea which is taken up, congealed, and let fall back, so the wicked thoughts of men, which rise out of them, being detected, or congealed, by the truth, fall with guilt on the ground of their minds, like hail upon the ground, when the testimony of God, like fire, awakens them to a sense of their sins, and the same conviction causes the exercises of their thoughts to become loathsome and disagreeable to themselves like blood to drink. Thus, the first preaching in the Apostles' days, was followed in the people with "hail and fire mingled with blood." *"And a third part of trees was burnt up, and all green grass,"* signified that by means of the people rejecting the gospel when it was preached, those things that were good, which had grown in their minds, like trees and green grass were destroyed by their rebellion.

VERSE 8, *"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea."* Signified that the testimony which is like fire attacked some human establishment which stood in the minds of the people like a mountain, and as they saw it was burning up, it entered much into their thoughts, and therefore it is figuratively said to be "cast into the sea." *"And the third part of the sea became blood,"* signified that whereas they still reject the truth, a large part of their thoughts becomes disagreeable and frightful to them like a sea of blood to sail in.

VERSE 9, *"And the third part of the creatures which were in the sea, and had life, died,"* signified that a part of lively exercises in their thoughts died; *"And a third part of ships were destroyed,"* signified inventions of men which moved in their thoughts as ships move in the sea, were a large part of them destroyed by the testimony.

VERSE 10, "*And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp.*" Signified that the testimony attacked some religious establishment which the people had considered brilliant like a star in the sky, that it then appeared to be "burning as it were a lamp," signified that it had no fire of its own; "*and it fell upon the third part of the rivers and fountains of waters,*" signified that its fall, exercised the secret thoughts and exercises of the people, which are represented by rivers, and fountains of waters; and as the minds of people partake of that spirit which the secret runnings of their thoughts impart, which, of course, is their drink.

VERSE 11, "*And the name of the star is called wormwood: and a third part of the waters (that is, those inward exercises) became wormwood; and many men died of the waters because they were made bitter.*" As it was a corrupt, bitter invention, and entered the exercises of the people's thoughts so much, many good movements in them died.

VERSE 12, "*And the fourth angel sounded, and the third part of the sun was smitten, and a third part of the moon, and the third part of the stars; so as a third part of them was darkened,*" Signified that the fourth degree of the testimony of truth attacked all the luminaries or lights of the political and religious establishments of the world; which lights are nothing else but the wisdom of this world, and its dependants; "so as a third part of them was darkened, &c." signified that the gospel testimony showed the weakness of the wisdom of men to be such, that the people could not make more than two thirds as much dependence on it as they had before, as many of them saw that it was foolishness with God, 1. COR. III, 19.

VERSE 13, "*And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.*" Signified a dispensation of

prophesying of the awful calamities which were to come upon the world, at the very time when the three highest degrees of the gospel testimony should be sounded,

CHAPTER IX.

5 VERSE 1, "*And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.*" Signified that the testimony attacked an establishment, which the people had considered a heavenly establishment, but as it was then shown to be altogether of the wisdom of the earth, therefore it is said it fell "from heaven to the earth." "And unto him (that is, the star, or establishment that fell) was given the key of the bottomless pit," signified that this establishment was full of corrupt men, who had power to teach in such a manner, by their objections against the gospel, as to cause a thick darkness to cover the minds of the people, signified by "the smoke of the pit," as in verse 2, which hindered the people from beholding the light of the gospel.

VERSE 3, "*And there came out of the smoke locusts upon the earth: (that is, upon the minds of men,) and unto them was given power, as the scorpions of the earth have power.*" Scorpions have power to bite so as to kill, not suddenly, but by a lingering death.

VERSE 4, "*And it was commanded them that they should not hurt the grass of the earth, &c. (explained before,) but only those men which have not the seal of God,*" &c. which meant those who did not believe in Christ.

VERSE 5, "*And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment*

of a scorpion when he striketh a man." It is certainly signified that out of the smoke, or darkness, occasioned by false teaching, there proceeded such suggestions, and tormenting perplexities in the minds of the people as to give them such pain as the bite of a scorpion gives a dying man, in which their minds were harrassed, as is described in the following :

VERSE 7, on to 10, "*And the shapes of the locusts like unto horses prepared unto battle ; on their heads, as it were crowns like gold, faces like men, hair like women ; as it were, breastplates of iron, teeth like lions, the sound of their wings as the sound of chariots of many horses running to battle : tails like scorpions, stings in their tails.*"

VERSE 11, "*And they had a king over them, the angel of the bottomless pit.*" That is, the same star that fell, which, by the teaching of its corrupt votaries sent forth all this. "*Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue Apollyon,*" that is, destroyer, of course in this time of calamity much destruction was effected, destruction of tranquility at least.

VERSE 12, "*One wo is past ; behold there come two woes more hereafter.*"

VERSE 13, "*And the sixth angel sounded, and I heard a voice from the four horns of the golden altar.*" Signified a voice from that state, or spirit, in which man offers himself to God. "*Saying to the sixth angel,*" that is, that degree of understanding which sent forth the sixth degree of the testimony ; "*loose the four angels which are bound in the great river Euphrates.*" As the river Euphrates ran through ancient Babylon, and was its support for water ; so the principle current of vain thoughts is the support of "mystery Babylon the great." "Four angels bound in this Euphrates," signified four causes, or messengers of calamity and destruction which were bred in this source of vanity and iniquity, and had hitherto been bound from destroy-

ing the people, but that the time had now come for these four calamities to be let loose upon the wicked world.

VERSE 15, "*And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.*" Signified the succession of calamities to destroy a large portion of the family of man, or the movements of men.

VERSE 16, "*And the number of the army of the horsemen were two hundred thousand thousand.*"

VERSE 17, "*And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses as the heads of Lions, and out of their mouths issued fire, and smoke, and brimstone.*" This numerous army of horsemen signified the numerous evil movements in the people; the horses signified their faculties or abilities on which those movements rode; their breastplates of fire, jacinth and brimstone signified that they were performing the work of God in punishing sinners, and destroying sin, although they knew it not, but were themselves to share in the same punishment; "out of their mouths issued fire, and smoke, and brimstone," while the smoke implied that they still kept in darkness and unbelief; the "fire and brimstone" signified that the punishment of sinners, and the destruction of sin, would be the effect of their slaughter.

VERSE 19, "*For their power is in their mouth, and in their tails: for their tails like unto serpents, and had heads, and with them they do hurt.*" The tails of those horses, in which it is said their power was, as well as in their mouth, signifies false teaching, or teaching lies: see ISAIAH IX, 15, "The prophet that teacheth lies is the tail." As the tail covers the most filthy part of the beast, so a teacher of lies covers up the abomination, and destroys by deception, like a serpent which covers

himself till he has opportunity to bite ; from which we see that in the time of this second woe, much destruction was effected by the deceptions of false teaching, as also in the time of the first.

NOTE. Let the reader still keep in view, that in this succession of calamities we are only going over the same things which were prophesied by our Lord in the opening of the 2, 3, 4, 5, and 6 seals, and we shall by and by see that the things which took place at the sounding of the seventh trumpet, were precisely the same that were prophesied by the opening of the seventh seal ; but now follows a description of some remarkable things which took place before the second woe was past.

CHAPTER X.

VERSE 1, “ *And I saw another mighty angel come down from Heaven.* ” Signified another dispensation of the gospel testimony which was not one of the seven degrees of it, because the witnesses received this, (which was a dispensation of prophecy,) in every degree of their understanding ;— “ *clothed with a cloud,* ” signified that there was a cloud of witnesses which stood in that spirit of prophecy ; “ *and a rainbow upon his head,* ” signified that the thing to be prophesied in that dispensation was altogether merciful ; “ *and his face as it were the sun,* ” signified that its appearance was light-giving and glorious ; “ *and his feet as pillars of fire,* ” signified that it walked forth with the burning testimony of truth.

VERSE 2, “ *And he had in his hand a little book open,* ” signified that in the hand, or working power of that dispensation was an open view of the glorious things to be predicted in the prophecy ; “ *and he set his right foot upon the sea, and his left upon the earth,* ” signified that the sea of vain thoughts, and the earth, or ground in the minds of the witnesses were underneath the travailing powers of the testimony of prophecy.

VERSE 3, "*And cried mightily as a lion roareth,*" signified that the spirit of prophecy sent forth its predictions with great strength.

VERSE 5, "*And the angel which I saw, &c. lifted his hand to Heaven.*"

VERSE 6, "*And swore by him that liveth forever and ever, &c. that there should be time no longer,*" signified that the old dispensations were at a close, that the spiritual Kingdom of Jesus Christ was then immediately to succeed over all nations, which Kingdom, as its proceedings were not to be reckoned by spaces of time, as it was spiritual, and eternal in its nature; and as this prophecy alluded wholly to the reign of Christ, it was properly declared, "that there should be time no longer."

VERSE 7, "*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*" Meant that those things which had been mysterious to the saints, would then be opened and made easy to understand by the revelation of Jesus Christ in the Saints, and to rule all nations.

VERSE 11, St John eating the little book from the hand of the angel, which was sweet in his mouth, but made his belly bitter, signified that he partook of the same dispensation of prophecy; that in prophesying, the subject was sweet like honey; yet it produced persecution, which in its process was bitter.

NOTE. From the above it will evidently appear, I hope, that this prophecy alluded to the finishing of the Jewish theocracy, and the spiritual reign of Christ to succeed it, which took place A. D. 70, or soon afterwards.

CHAPTER XI.

VERSE 1, "*And there was given me a reed like unto a rod,*" signified the rule, or, power of the

word of God, by which the spiritual man can judge of, or measure spiritual things; "*and the angel stood,*" signified the same dispensation mentioned in the chapter before; "*saying, rise and measure the temple of God, and the altar, and them that worship therein.*" "The temple" signified a state of mind to love and enjoy the presence of God; "the altar," the state of mind in which to offer to God; "them that worship therein," the believers in spiritual things, who worship God in the spirit of their minds. These are all measured by that judgment which is given to the man by the incorruptible word of God, called "a reed like unto a rod."

VERSE 2, "*But the court which is without the temple, leave out, and measure it not,*" signified that the old dispensation of Moses, and Elias, or John the Baptist, together with all outward ceremonies and ordinances of religious service were left out of the Gospel Kingdom, as they did not belong to it, seeing it was not of this world. "*For it is given unto the gentiles,*" that is, those who are in the gentile, or worldly spirit take possession of those outward ceremonies, and of the law service; "*and the holy city shall they tread under foot forty and two months,*" signified that those, who contend for outward ceremonies, and the law service, for conditions of salvation, would tread under foot or despise the idea of worshipping in the spirit of the mind, and submitting wholly to Christ for salvation through faith.

VERSE 3, "*And I will give power unto my two witnesses,*" meaning all the witnesses of truth; two in number, only signified that as in the law, two witnesses were sufficient to establish an assertion, so the witnesses of Christ were sufficient to establish the truth; "*and they shall prophesy one thousand two hundred and sixty days, clothed in sackcloth.*" Whatever the one thousand two hundred and sixty days may signify, those two witnesses

prophesying clothed in sackcloth, represented the christians in the space of time between Christ's ascension, and his spiritual, or second coming, when they were in distress by persecutions and other sufferings, travailing, and praying for his coming unto them, as Jesus himself had told them before, St. JOHN XVI, 20, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Which shows plainly that they underwent a state which was properly signified by the figure of being "clothed in sackcloth."

VERSE, 4 "*These the two olive trees, and the two candlesticks standing before the God of the earth.*" Olive trees, to bear fruit, to send forth the oil of gladness, and candlesticks on which to set the light of God in the world: See ZECH. IV, 2, 3: REV. I, 20; MATTH. V, 14: PHILIPP. II, 15.

VERSES 5, 6, "*And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.*" Signified that the testimony of truth which is in their mouth, and is like fire, is the very thing which judges and punishes persecutors of the Saints. "*These have power to shut heaven that it rain not in the days of their prophecy: and to smite the earth with all plagues as often as they will.*" Signified that when they stood in the power of the spirit of their testimony, their words were poured forth in such a manner as to fasten with such conviction on "the earth," that is, the ground of men's minds, as to cause them to feel any plagues or torments which are necessary.

VERSE 7, "*And when they have finished their testimony, the beast, &c. shall make war against them, and overcome them, and kill them.*"

VERSE 8, "*And their dead bodies SHALL LIE in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified.*" By which is signified, as the beast means false reli-

gion, that a spirit of religious deception prevailed; so as to overcome many of the church, before the spiritual, or second coming of Christ, so that the church appeared for a time, like a dead body; and it is further signified that the spirit by which they were thus killed, was the same spirit which crucified our Lord, and therefore it is said, that "Their dead bodies laid in the street of that spiritual city where our Lord was crucified."

VERSE 9, "*And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.*" Signified, as the sight of a dead body keeps the death of that person constantly in remembrance, so those remains of the witnesses which kept their downfall constantly in remembrance was not suffered to be buried or forgotten by the enemies of truth; for they desired something to keep the victory of the beast (which they worshipped) in remembrance, as in

VERSE 10, "*And they that dwell upon the earth.*" Signifying the inhabitants of the minds of the wicked; "*Shall rejoice over them, and make merry, &c. Because these two prophets tormented them that dwelt upon the earth.*" Signified that while the testimony of truth was silent, the wicked, abominable movements of the minds of the people became lively, and acted like people rejoicing at some great victory over some enemy who had caused them a great deal of trouble.

VERSE 11, "*And after three days and an half,*" which does not mean that length of time, but is used as a figure to signify the procession of that triumph of the beast; "*The spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them.*" Signified that there was a spiritual resurrection of the church, and that the witnesses stood upon their strong testimony, called "their feet," and that the powers of iniquity began to tremble.

VERSE 12, "*And they heard a great voice from hea-*

ten," signified the voice of the spirit in the heaven of their hearts. *Saying, come up hither,*" signified that the Spirit of Christ called them into his own heavenly nature; *"And they ascended up to heaven in a cloud,"* signified that they rose in their testimony in a cloud of witnesses: *"And their enemies beheld them."* That was, by the light of their testimony.

VERSE 13, *"And the same hour was there a great earthquake."* That was, a great shaking of the minds of the people; *"And a tenth part of the city fell,"* signified that the testimony of truth prevailed so as to overthrow a part of that wicked building which spiritually is called Sodom and Egypt, *"And in the earthquake were slain of men seven thousand,"* signified that while the truth was shaking the minds of the people to bring them off from their own inventions and wickedness, many hardened their hearts against the truth by rejecting it; and, of course, that which was good in them before, died, by means of their dishonestly rejecting the truth, and thus were slain of men, in the earthquake, seven thousand; *"And the remnant were affrighted and gave glory to the God of heaven."* Signified that those who did not harden themselves dishonestly against the truth, were alarmed on account of their wickedness; and acknowledged the testimony to be good, which was giving glory to God.

VERSE 14, *"The second wo is past, behold the third wo cometh quickly."*

VERSE 15, *"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become THE KINGDOMS of our Lord and of his Christ; and he shall reign forever and ever."* Signified that the preaching of the seventh, and highest degree of the gospel immediately preceded the spiritual coming of Christ to reign over all the kingdoms of the world. And the same power of the spirit which gave the seventh degree of the testimony, opened the minds of the witnesses to

know and receive the coming of Christ into them, and gave them at the same time a knowledge of his power and dominion, and that his everlasting reign had then commenced. Therefore the great voices of the spirits of all heavenly beings proclaimed that "The kingdoms of this world are become of our Lord, and of his Christ; and he shall reign forever and ever," or, (which is the same,) to the ages of ages.

VERSE 16, "*And the four-and-twenty elders, &c. fell upon their faces and worshipped God.*" Signified that all the christian believers, at the time that Christ made his spiritual appearance, knew his coming, and submitted gladly to his government which God had ordained.

VERSE 17, "*Saying, We give thee thanks, O Lord God Almighty, &c. because thou hast taken to thee thy great power, and hast reigned.*" That is, that thou hast now commenced thy reign on the earth.

VERSE 18, "*And the nations were angry,*" signifying the raging of the nations in their wickedness and wars which was then going on; "*And thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth.*" Signified that the time of wrath was come upon the nations which had so much been predicted by the ancient Prophets, when they should be "broken with a rod of iron, and dashed in pieces like a potter's vessel," PSALM II, 9, and which Jesus predicted, in LUKE XXI, 23, "For there shall be great distress in the land, and wrath upon this people." And that the time was come when those who were dead in sins should be judged by the Spirit of Christ; and when all the Prophets and Saints, and them that feared God should be rewarded with deliverance, peace, and great consolation. While the wicked and their wickedness who were

destroying the earth, should be cut off and destroyed in an astonishing manner, as had been predicted, 2. THESS. 1, 9, "Who shall be punished with everlasting destruction," &c.

VERSE 19, "*And the temple of God was opened in heaven,*" signified, as Jesus had then come into his Saints, the temple of God, (that is, a state of mind to love and enjoy the presence of God,) was opened in them, by the heavenly spirit of truth; "*and there was seen in his temple the ark of his testament.*" Signified Christ by his Spirit in this temple, putting forth his testimony, as the ark of the Old Testament was kept in the most holy place in the temple of God in earthly Jerusalem; "*And there were lightnings,*" that is, outshinings of holiness to set the works of iniquity on fire; "*and voices,*" that is, voices of prayer, and praise, and exhortation, and instruction; "*and thunderings,*" that is, alarming movements to the slothful and disobedient; "*and an earthquake,*" that is, a shaking of the minds of the people; "*and great hail,*" a great conviction in the minds of the people of the magnitude of their crimes.

NOTE. Perhaps it will be doubted, whether the sounding of the seven trumpets are intended to represent the preaching of the gospel, because that in many instances they were followed with great calamities. But this objection must vanish as soon as it is seen that the people, rejecting and fighting against the gospel, were the immediate cause of their calamities. Hence, Jesus said, MATTHE. xxiii, 34, on to 36, "Wherefore, behold I send unto you Prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." From which it is obvious that those calamities were immediately to follow the preaching of the gospel.

And furthermore, this vision seems to pave the way for the seventh trumpet, or the highest degree in which the gospel was preached in the Apostles' days, precisely to meet

the spiritual coming of Christ, by figuratively representing the end of the shadowy dispensations, by declaring that "there should be time no longer," and by leaving out the outer court in measuring the temple. And by the two witnesses being killed, lying dead, and rising again; shewing the falling away which took place before the second coming of Christ, which St. Paul mentions, 2. THESS. II, 1, on to 8. In which he says that the coming of Christ shall not take place, except there be a falling away first. On the whole, it is obvious that the foregoing chapters of this vision represent the preaching of the gospel in the Apostles' days, the calamities which then came upon the unbelieving world, together with the preservation of believers; and the second, or spiritual coming of Christ which took place not far from 70 years after his birth in Bethlehem, and the exceeding joy of all heavenly beings at that glorious event. And the same event is represented again by other figures hereafter, as will presently be seen.

CHAPTER XII.

VERSE 1, "*And I saw a great wonder in heaven; a woman,*" signified the Saints; "*clothed with the sun,*" signified the nature of Christ; "*and the moon under her feet,*" signified that she despised all other light for religion but Christ; "*and on her head a crown of twelve stars.*" As the twelve Apostles were then in the church, they were represented as her crown of stars, or lights, whereas they received their light from the sun of righteousness.

VERSE 2, "*And she, being with child, travailed in birth, and pained to be delivered.*" Signified that the Saints travailed by prayer for the spiritual birth, or second coming of Christ, as Jesus himself had told them before. St. JOHN XVI, 21, 22, "A woman when she is in travail hath sorrow, because her hour is come, &c. And ye now, therefore, have sorrow; but I will see you again and your hearts shall rejoice."

VERSE 3, "*And there appeared another wonder in heaven; a great red dragon,*" signified the enmity, or wickedness; "*having seven heads and ten horns,*"

signified that wickedness makes use of the seven degrees of understanding in man, for his heads; and ten ruling, or leading motives of action in man, for his horns; "*and his tail drew a third part of the stars of heaven, and did cast them to the earth.*" As the tail signified false teachers, and "the stars of heaven," signified the christians, it is signified that wickedness got into the church, and by influencing some to teach false doctrine, occasioned a great falling away from christianity before the second coming of Christ, as was shown in the figure of the two witnesses.

VERSE 5, "*And she brought forth a man-child who was to rule all nations with a rod of iron,*" signified the spiritual coming of Christ; "*and he was caught up to God, and to his throne,*" signified that Christ was then immediately set upon the throne of God over all nations.

VERSE 6, "*And the woman fled into the wilderness,*" signified that after the second coming of Christ, the church soon began to leave their clear standing, and to be confused with things hereafter mentioned; "*that they should feed her there,*" signified that the church was so preserved as to not become extinct; "*a thousand two hundred AND threescore days,*" signified the procession of the reign and triumph of the beast of false religion.

VERSE 7, "*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels.*" As Michael means the prince of angels, therefore it signified, as Christ had now come unto his Saints, his spirit of truth, and his servants by the testimony of truth, fought against that false doctrine which occasioned the falling away, until it was detected and cast out of the church; which is the same thing that St. Paul meant 2. THESS. II, 8, "*And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*"

VERSE 15, "*And the serpent cast out of his mouth waters as a flood.*" Signified a great persecution against the church.

VERSE 16, "*And the earth helped the woman,*" &c. Signified a reluctance in the minds of the people to carry on the persecution, which occasioned it to stop.

VERSE 17, "*And the dragon was wroth with the woman and went to make war with the remnant of her seed,*" &c. Meaning those who stood fast in the open testimony of truth, and were not bewildered.

NOTE. It is evident that the contents of this chapter represent the church by the figure of a glorious, beautiful woman in travail, praying, and waiting for the coming of their Lord, and the tribulation which they sustained by false teaching, and the falling away, together with their great deliverance by his coming, and their overcoming the dragon by him, as the same events had been represented before by the figures of the two witnesses, their downfall and resurrection, and at length their joy at the Kingdom of Christ.

CHAPTER XIII.

VERSE 1, "*And I stood upon the sand of the sea,*" signified that in the spirit of his mind he stood on these commandments of God which he had set for the bounds of the sea, or multitudes of thoughts, PROV. VIII, 29. "*And saw a beast rise up out of the sea,*" signified false religion, rising out of the multitudes of the vain thoughts of the people.

VERSE 2, "*Like unto a leopard, feet like a bear, and a mouth like a lion,*" signified a pretention to christianity with such an abominable spirit as to be like a ravenous, devouring, strong beast of prey; "*and the dragon gave him his power, and seat, and great authority,*" signified that all the subtlety, and enmity of the whole fountain of iniquity flowed out in this establishment; and that this abominable religion took the very seat in the

hearts of the people which the devil, or enmity, had before occupied.

VERSE 3. As it is said in verse 1, that he had "seven heads and ten horns," meaning the same that the dragon had before; "*and I saw one of his heads wounded as it were to death, but his deadly wound was healed.*" Signified that for a while the truth prevailed in one of the seven degrees of understanding in the people against that deception, but finally it recovered its wicked power.

VERSE 5, "*And power was given unto him to continue forty and two months.*" Signified that the process of his reign was limited.

VERSE 6, "*And he opened his mouth in blasphemy against God, &c. and his tabernacle, and them that dwell in heaven.*" Signified that false religion constantly induces the people to speak against the nature of God, and against Christ who is the tabernacle of God, and against those who dwell in the heavenly spirit.

VERSE 7, "*And power was given unto him to make war with the Saints, and to overcome them.*" Signified, (however dark the subject may now appear to many,) that God saw fit to let that deception prevail so as to persecute the witnesses of truth to death.

VERSE 11, "*And I saw another beast rise up out of the earth.*" As it is said in verse 3, "all the world wondered after the beast," which was the first beast, or false religion. It is here signified that the world, or minds of men brought forth a new form of political government; "*And he had two horns like a lamb,*" signified that he had two claims of power to push with, the one political, the other religious, and that in both he pretended to be innocent; "*and he spake as a dragon,*" signified that notwithstanding his pretensions, his commands showed that he had the nature of enmity.

VERSE 12, "*And he exerciseth all the power of the*

first beast." Signified that that political government supported all the claims of false religion.

VERSE 13, "*And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men.*" Signified as the testimony of truth comes from heaven by the testimony of Saints; the commands of the political government caused the words of the false church to appear sacred, as if they were the testimony of truth, which is like fire, and for that reason it is said.

VERSE 14, "*And deceiveth them that dwell upon the earth by reason of those miracles, &c. Saying to them that they should make an image to the beast.*" Signified that the political government required of the people to have the spirit of deception and enmity, which were the image of the beast.

VERSE 15, "*And he had power to give life unto the image, &c. that it should both speak, and cause that as many as would not worship the image should be killed.*" Signified that the political commands could give power of action to their enmity, so as to set them to persecute all who would not practise the same wickedness.

VERSE 16, "*And he caused all to receive a mark in their right hand, or in their forehead.*" Signified that some carried the mark of their enmity in their most ready exercises, though with subtilty, while others carried it openly, in the forefront of all their movements.

VERSE 18, "*Let him that hath understanding count the number of the beast, for it is the number of a man, and it is six hundred and sixty-six.*" Signified that the movements of false religion, can go no further than the abilities of man, or the wisdom of this world can teach, and cannot exercise that wisdom which is in the seven spirits of God.

NOTE. The beast of false religion began to rise in the second or third century, and obtained his greatest authority in the seventh. This wicked political government began to rise in the Roman empire, and obtained its greatest authori-

ty when it fixed the authority of false religion, both of which were in the seventh century.

CHAPTER XIV.

VERSE 1, on to 5, "*And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty-four thousand, having his Father's name written in their foreheads.*" "*These were redeemed from among men, the first fruits unto God, and to the Lamb.*" Signified all those who believed in Christ in the present world, as being the first fruits of the rest of mankind.

VERSE 6, "*An angel having the everlasting gospel to preach,*" &c. Signified that good news of salvation was still preached to every creature.

VERSE 8, "*An angel proclaiming, Babylon is fallen.*" Signified that the inventions of false religion were already overthrown in the counsel of God.

VERSES 9, 11, "*The third angel proclaiming that those who worship the beast, &c. shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and that the smoke of their torment ascended up forever and ever,*" &c. Signified that those who practise false worship, &c. are tormented by the testimony of truth, which is like fire, and the reproofs of God's Spirit, which is like brimstone, in the presenee of the messengers who preach against their errors, and in the presence of Jesus, who now reigns over all nations, and as Christ's reign is forever and ever, or to the ages of ages; therefore the torment of those who worship the beast, must continue from one generation to another as long as he reigns, and they rebel.

VERSE 13, "*Blessed are the dead who die in the Lord,*" &c. signified those who die to sin, "*they rest from their labors :*" as it is written, *HEB. IV, 3,* "*We which have believed do enter into rest.*"

VERSE 14, "*And I looked, and behold, a white cloud,*" meaning the cloud of witnesses; "*and upon the cloud ONE sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*" Signified Christ sitting by his Spirit on the christians with his quick and powerful testimony.

VERSE 15, "*And another angel came out of the temple, crying, &c. to him that sat upon the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap.*" Signified a dispensation of prayer from the spiritual temple, to Jesus Christ to use his testimony of the spirit for an ingathering, being assured that it was the proper time for reformation.

VERSE 17, "*And another angel came out of the temple, &c. He also having a sharp sickle.*" Signified that the same spiritual testimony was now given to the christians in the spiritual temple, and they came forth with it.

VERSE 18, "*And another angel came out from the altar, which had power over fire,*" signified a dispensation from the spirit of devotion, (called the altar,) which had power over the testimony, (called fire,) and therefore commanded that it should be used according to the signification of the following words: "*And cried to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth,*" &c. Meaning those things which grow in the minds of men.

VERSE 19, "*And the angel thrust in his sickle into the earth,*" signified that the word of truth entered the minds of men; "*and gathered the vine of the earth,*" signified that the works of the people were so gathered that they could see how wicked they were, according to MATTH. XIII, 30, 41, 49, where the harvest and the reapers are described.—"*And cast THEM into the great winepress of the wrath (or ardor) of God.*" Signified that the people were brought to judgment, so as to separate their works,

the precious from the vile ; which we know is the use of a wine-press, viz. : to separate the juice of the grapes from the useless mass which had grown with it.

VERSE 20, "*And the wine-press was trodden without the city,*" Jesus Christ himself treadeth the wine-press, see ISAIAH LXIII, 3, and REV. XIX, 15.—Therefore it signified, as Christ suffered without the city, Jerusalem, so he now brings man to that judgment which separates his evil works from those which are good without the holy city ; that is, before the man enters into the spiritual habitation of the Saints ; "*and blood came out of the wine-press, unto the horse-bridles,*" &c. Signified, as the blood or juice of the grapes comes out of the wine-press when it is trodden, so in the spiritual vintage, as bad works are by the judgment of Christ destroyed, the good ones flow out like wine ; "*even unto the horse-bridles,*" I have showed that horses represent the faculties of men ; therefore "*horse-bridles,*" signified those powers of self-denial by which the faculties are governed. as you may see by Ps. XXXIX, 1 : JAMES I, 26, and JAMES III, 2. This passage, therefore, signified that those who pass through the wine-press, or judgment of Christ, such good flows from it as to enable them to govern their faculties so as to walk in the truth.

NOTE. Such events as are prophesied in this chapter, not only came to pass in the early ages of Christendom, but may be accomplished, and doubtless are accomplished in almost every age of the church.

CHAPTER XV.

VERSE 1, "*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath (or ardor) of God.*" Signified the same seven which had the seven trumpets.

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VERSES 2, 4, "*And I saw those who had gotten the victory over the beast, (false religion,) stand on a sea of glass mingled with fire,*" signified their clear spiritual standing; "*having the harps of God,*" signified a spirit of mind that was turned to sing by the spirit of God; "*and they sing the song of Moses and the song of the Lamb,*" Signified that they sing victory, as Moses did over the Egyptians, and ascribe their victory to the Lamb.

VERSE 5, "*And the temple of the tabernacle of the testimony in heaven was opened.*" Signified that the place of spiritual worship in the witnesses, of the tabernacle Christ, of his pure testimony, was opened in the heavenly spirit of truth.

VERSE 6, "*And the seven angels came out of the temple,*" signified that the seven degrees of understanding in the Saints, which received the testimony, came out to the people; "*having the seven plagues,*" signified that every degree of the testimony of truth was a plague to mystery Babylon, which is spiritually called, Sodom and Egypt, to deliver from her bondage, the same as God sent plagues upon Egypt to deliver his people from that bondage; "*clothed in pure linen,*" signified the purity of those who receive the testimony; "*and having their breasts girded with golden girdles.*" Signified that they were girded with faithfulness and love to all men, which afforded them spiritual privileges.

VERSE 7, "*And one of the four beasts gave unto them seven golden vials, full of the wrath (or ardor) of God.*" As the beasts represent all fallen creatures, it is signified that a view of the wretched state of man in the bondage of mystery Babylon, gave them the wrath, ardor, or determination of God to destroy mystery Babylon.

VERSE 8, "*And the temple was filled with smoke, from the glory of God, and from his power; and no man could enter into the temple, till the seven plagues, &c. were fulfilled.*" As soon as the glory and

power of God sends forth a testimony, the multitudes of people always oppose it, because it opposes their inventions; and their opposition is like wet combustibles opposing the clear burning of fire which always sends up much smoke; this, of course, makes it difficult to understand the testimony, as it is written ISAIAH XXVIII, 19, "And it shall be a vexation only to understand the report." This is the smoke from the glory of God, and from his power, because it is the burning of the glory and power of God which causes this smoke of opposition to rise, "and it fills the temple," or hearts of unbelievers, so that they cannot enter into that spiritual state from whence the testimony came, until they submit to the testimony, and then the seven plagues are fulfilled in them, and they enter into the temple.

NOTE. As the four beasts have repeatedly been mentioned, which are, without doubt, the same which are mentioned in the visions of the Prophets, Isaiah and Ezekiel, and are called seraphims, see ISAIAH VI, 2; EZEK. I, 5, on to 14. It may be doubted whether these living creatures, which are always described as being very pure, and near the throne of God, are representatives of fallen polluted creatures; it needs only to be remembered, that Christ, by once offering himself without spot to God for all men, presented them holy before God while they were yet in their sins, as it is written; ROM. v, 10, "For if, when we were enemies, we were reconciled to God by the death of his son: much more being reconciled we shall be saved by his life."

Let it now be observed, that as the gospel was preached by the Apostles, as signified by the sounding of seven trumpets, which reached to Christ's spiritual coming. And in its process destroyed one third part of the strength of the powers of darkness: as turning one third part of the sea, and rivers, and fountains of waters, to blood, darkening one third of the sun, moon and stars, &c. And we have seen that afterward the power of darkness gained its full strength under the reign of the beast of false religion; so we shall now see that God raised up the testimony again since the fourteenth century, about at which time I apprehend it rose again in these latter days, for the destruction of those things which oppose the gospel, represented by the figures of seven angels with seven vials.

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CHAPTER XVI.

VERSE 1, "*And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out your vials,*" &c. Signified the word of God in the hearts of the faithful, sends forth the testimony.

VERSE 2, "*And the first went and poured out his vial upon the earth,*" signified, on the minds of the people; "*And there fell a noisome and grievous sore upon the men which had the mark of the beast, and them which worshipped his image.*" Signified that they being convinced by the testimony, that they were wrong, and yet, being determined not to submit to the truth, their conviction became like a corrupting, stinking sore in their minds.

VERSE 3, "*And the second angel poured out his vial upon the sea,*" signified the multitudes of vain thoughts; "*and it became as the blood of a dead,*" signified that the thoughts of the people, in consequence of still rebelling against the truth, became loathsome, and frightful to themselves, as a sea of blood would be to sail in; "*and every living soul died in the sea,*" signified that many were honest and sincere in their false worship before; but now, being convinced and still holding on to their false notions, every living movement of honesty and sincerity in their thoughts died.

VERSE 4, "*And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.*" Signified those risings up, and runnings of the wordly spirit in the minds of the people, which, like rivers and fountains of waters, become the drink of the people; and, whereas, turning the waters to blood, was one of the plagues of Egypt, so, causing that wicked spirit of which the people drink, to become loathsome to them like blood to drink, is one of the plagues upon mystery Babylon.

VERSES 5, 6, "*And I heard the angels of the wa-*

ters say, *Thou art righteous, O Lord, &c. because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy.*" Signified that it was altogether right, to turn that spirit which persecuted the Saints, to become tormenting to those who were in it.

VERSE 8, "*And the fourth angel poured out his vial upon the sun,*" signified the principal luminary of false religion, which is the wisdom of this world; "*and power was given unto him to scorch men with fire, and men were scorched with great heat, and blasphemed God, &c. and repented not to give him glory.*" Signified that while the testimony shows hypocrites, and unbelieving professors of religion, that their worship is supported by the wisdom of this world only; they are so mad at the discovery, (while they cannot show to the contrary,) that they are tormented and uneasy, like a person whose flesh is scorched with fire; and they blaspheme God, by declaring the testimony to be of the devil, and so do not repent of their false notions, and give glory to God by confessing that his testimony is true.

NOTE. I would observe here, that whereas the pouring out of these vials represents the preaching of the witnesses from the first reformation from false religion, in, or about the fourteenth century, until after these days in which we now live. It is obvious to me that the degree of testimony which is at this time uttered in Christendom, was prophesied, or represented by the pouring out of the third vial, because I see, as the testimony of faithful witnesses has gradually grown more spiritual from one generation to another, the testimony at this time is principally levelled against those things represented by rivers, and fountains of waters. I am satisfied furthermore that the third is almost past, and that the fourth has already begun. For I have repeatedly seen, in a few years past, the same uneasiness in professors of Religion, and the same speaking against the testimony, and the stubbornness which is represented as the consequences of pouring out the fourth vial. I now return.

VERSE 10, "*And the fifth angel poured out his*

vial upon the seat of the beast," which signifies selfishness in the hearts of the people, which is always the seat of false religion. This is, therefore, a testimony which searches out that selfishness in the hearts of the people where this false worship is established; "*and his kingdom was full of darkness, and they gnawed their tongues for pain,*" signifies, as their false light was detected, and as it is now shown that their religion is all a piece of deception, as the very seat of it is detected, the whole reign, or kingdom, of it looks very dark, and yet, they being determined not to submit to the truth, are tormented, and act like one gnawing his tongue for pain.

VERSE 11 "*And blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds.*" That is, they still speak against the testimony of God which exposes their works, and causes them such uneasiness.

VERSE 12, "*And the sixth angel poured out his vial upon the great river Euphrates,*" explained before, see Key to chap. ix, and verse 14; "*and the waters thereof were dried up, that the way of the kings of the east might be prepared.*" The kings of Media and Persia turned the course of the Euphrates, and dried up its waters from ancient Babylon, and by that means prepared their way to march their army under the wall which had been arched across the river, and so entered, and took Babylon, and destroyed its government. This fact is alluded to in this part of the vision, and used as a similitude of the overthrow of mystery Babylon the great. It is signified that the sixth degree of the testimony will show the people that that wicked spirit which has so long supported the inventions of men for religion, is nothing but a phantom, or deception, and so will dry it up. And this will, of course, prepare the way for the testimony to overthrow those inventions of false religion (called mystery Babylon) which had been

supported by this false spirit, (called the great river Euphrates,) the same as the kings of the east overthrew Babylon, which was a figure of these inventions.

VERSE 13, "*And I saw three unclean spirits like frogs, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*" Signified a rising of fanaticism, or the transformation of satan; as you cannot trace the steps of a frog, because he hops in such varying directions, so it is with those who have these spirits of the dragon, or enmity, of the beast or false religion, of the false prophet or teaching of lies, they pretend that they have great revelations from God, while their works show that they are exercised altogether with selfishness; and at the same time they will appear so much like sanctity, that they are as hard to find out as the tracks of a frog, and we may depend that when false religion in its present shapes is detected, fanaticism will make one monstrous effort.

VERSE 14, "*For they are the spirits of devils working miracles,*" that is, miraculous deceptions; "*which go forth unto the kings of the earth,*" which signifies the ruling and leading motives of action in the minds of men; "*to gather them to the battle of that great day of God Almighty,*" "that great day of God Almighty," signifies a time of the clear shining of gospel light and truth; and "the battle of that day which those spirits of devils will gather the kings of the earth unto," signifies the fighting of the leading motives to action in men, against the light and truth of the gospel; which fighting will be set on, by those spirits of enmity, of false worship, and teaching of lies.

VERSE 16, "*And he gathered them together into a place, called in the Hebrew tongue ARMAGEDDON.*" Signifies that while the powers of darkness are manœuvring, God overrules their movements, so as to bring them to utter destruction, for the word

ARMAGEDDON, signifies the destruction of troops, or armies.

VERSE 17, "*And the seventh angel poured out his vial into the air.*" Signified those things which had obscured the minds of men from the light of grace and truth; and exposing those lofty imaginations of men called "spiritual wickedness in high places," EPH. VI, 12; And clearing the air of the moral world, that the light of the glorious gospel may shine upon the world.

VERSE 18, "*And there were voices, and thunders, and lightnings, (explained before,) and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.*" Signifies that there never had been so great a shaking of the moral world before.

VERSE 19, "*And the great city was divided into three parts,*" as Babylon means confusion, Sodom had been a place of great wickedness, and Egypt, of great darkness. By the light of the testimony, it will be seen, that all the buildings of false religion are made up of confusion, wickedness, and darkness, although they have so long prevailed, and but few people have yet been able to detect them; "*And the cities of the nations fell,*" signifies that when the main mass of false religion (called the great city) shall be overthrown, individual buildings of sects composed of the same false doctrines, will fall and come to nothing, the same as the cities in a nation are all surrendered when the seat of government is taken, and the government overthrown, for which they had all been fighting; "*and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath,*" (ardor.) Supposing a king has conquered an inveterate enemy, and is determined to put him to death by poisoned wine; so God, having taken mystery Babylon, is determined to give her such a measure of dealing as shall utterly destroy her.

VERSE 20, "*And every island fled away, and the mountains were not found.*" I have shown before, that mountains and islands in this vision, represent large objects in the minds and thoughts of the people. We have seen in chap. vi, 14, by the opening of the sixth seal, that "every island and mountain were moved out of their places," but not destroyed, but now we are told, that "the mountains were not found, and the islands fled away."

VERSE 21, "*And there fell upon men a great hail out of heaven, about the weight of a talent,*" signifies that a conviction will fall upon the minds of the people from the heavenly testimony of the wickedness of their doings, which will be very weighty; "*and men blasphemed God because of the plague of the hail; for the plague thereof was very great,*" signifies that they will not yet understand that this condemnation is intended in mercy to reform them, but still thinking that the testimony is an enemy to them, they blaspheme God by declaring it is of the devil.

NOTE. As we have now gone by the present time, it may not be expected that I shall any further state the times when the events prophesied, shall come to pass.

CHAPTER XVII.

VERSE 1, "*And there came one of the seven angels which had the seven vials, and talked with me, saying, come hither, I will shew unto thee the judgment of the great whore,*" &c. Signified that one of the seven dispensations of truth, opened to him the mystery concerning the great religious confusion.

VERSE 2, "*With whom the kings of the earth have committed fornication,*" signifies that the ruling and leading motives of men's minds, which lead and rule them, as kings rule the people, and lead them in war; these are called the rulers of the darkness

of this world, **EPH. VI, 12.** These ruling motives in the people are coupled together with the inventions of false religion, which is signified by their committing fornication with her; this is called, in the writings of ancient prophets, "going a whoring after other gods," **EZEK, XVI, 15, 28, 36, 38; JER. III, 9; HOSEA II, 2, 5, and IV, 11, 12, and V, 3, 4,** "And the inhabitants of the earth have been made drunk with the wine of her fornication," signifies that the moving powers in the minds of the people have been intoxicated with the worldly selfish spirit which put forth those inventions.

VERSE 3, "*And I saw a woman sit upon a scarlet-colored beast,*" &c: Whereas this hateful beast of false religion is said to be "scarlet-colored," it signifies that a pretention to christianity without the spirit of Christ, always has the nature of blood-thirstiness. And; hence it is; that among all the sects; from the papists down to the latest protestants; those who have the most of those silly inventions manifest the most hatred against such as differ from them, which is the scarlet-colored spirit of bloodthirst and murder.

VERSE 8, "*And the beast which thou sawest, was, and is not, and yet is,*" the same as it is with transgression, sin, or the devil; "**IT WAS,**" because by one man sin entered into the world; &c. "**AND IS NOT,**" because God took counsel to destroy it, and Jesus has finished the transgression, and made an end of sins, therefore, in the counsel of God "**it is not,**" "**AND YET IS,**" because men are still in their sins, and therefore sin is not actually finished in them, although it is in the counsel of God, and this is precisely the case with the beast of false religion.

From verse 7, to verse 18, the angel gave St. John an explanation of the woman and the beast that carrieth her, which woman is said to be, in verse 18, "**The great city which ruleth over the kings of the earth,**" and therefore, expositors have

considered the city of Rome to be the woman," and the seven mountains on which the whore sitteth," the seven hills on which the city of Rome was built; and the ten kings, to be literal kings under the government of the Pope. This looks plausible, to be sure, but a number of things mentioned in this explanation show that the vision was more spiritual than this, as for instance,

VERSE 9, "And here is the mind that hath wisdom. The seven heads are seven mountains," &c. which showed that it would require wisdom to understand his explanation, whereas, a child would understand the meaning of literal mountains. Another thing is this, that "the beast is the eighth king, and yet is of the seven, and goeth into perdition," showing that not only the leading motives of men, are called kings, but also, these seven degrees or abilities of understanding are likewise called kings, or rulers, and that the beast, or spirit of false religion, is the eighth governing power in the man, and yet being in all seven of them, is of the seven, and leads them all into perdition: but how could this be understood literally? Again,

VERSE 16, "And the ten horns, &c. these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." It may readily be understood how the leading motives of man may be changed, as soon as the man is instructed, so as to hate, and destroy those very inventions which had before governed his mind; but how this could be understood literally, I cannot see, therefore the beast means false religion: the whore means the buildings or inventions of false religion sitting on the seven abilities of man, and ruling over all his leading motives to action, as long as he is a slave to false religion.

CHAPTER XVIII.

VERSE 1, "*And after these things I saw another angel come down from Heaven,*" signifies another dispensation from Heaven; "*having great power, and the earth was lightened with his glory,*" signified a dispensation of great light and instruction to the minds of the people.

VERSE 2, "*And he cried mightily with a strong voice, Babylon the great is fallen, is fallen.*" Signifies that the witnesses will then see clearly, and declare powerfully the complete destruction of all the inventions of false religion.

VERSE 3, "*For all nations have drunk of the wine of the wrath of her fornication.*" Signifies that all the working powers in the minds of the people, had partaken more or less of the worldly spirit of religious selfishness, (which is the wine,) and is a spirit of hatred and wrath, and always worships some false invention, which is the fornication, or whoring after false Gods; "*the merchants of the earth,*" means those trading spirits in the earth, or minds of the people, which can dispose of things as their inclination may be, even to selling the truth, faith, and a good conscience, in exchange for those objects which seem to them to be rich and beautiful, such as are named in verses 12, 13, which are too numerous to explain individually. Suffice it to say, they figuratively represent those objects of delight in the practice of false worship, which they regard as principal religious privileges, which they frequently exchange one for another, as a merchant exchanges goods; and which (in this hateful spirit) they regard more than they do the liberties or souls (lives) of men.

These spirits, or merchants, are called "*the great men of the earth,*" verse 23, signifying that they are made much of in the minds of men.—They are said to be "*made rich through the abundance of her delicacies.*" Verse 3, signifying that

this trading spirit in man possesses a great deal, and has the handling of many things, like a great rich man. So that we see now that those who follow the inventions of worldly wisdom for religion, never stand for truth, nor faith, nor a good conscience, when it would make against their cause; but the interest of every thing else must be sacrificed to their interest, or to make them rich, like a dishonest merchant.

VERSE 9, "*The Kings of the earth have lived deliciously with her.*" Signifies that those leading motives of selfishness which lead the people to fight against the truth (called kings) have been highly gratified in that, (while this whore reigned,) the truth had been suppressed, and ignorance, and wickedness had prevailed, the same as a great man lives deliciously when he is feasted with such things as he loves to eat and drink.

VERSE 17, "Ships, ship-masters, and sailors," are mentioned as lamenting the overthrow of this Babylon, &c. which signifies, as the sea means the thoughts, and a ship means an invention of worldly wisdom, therefore, these ship companies signify those vain imaginations that go to and fro in the thoughts; and as I find, EPH. iv, 14, that false doctrines are called wind, therefore those imaginations are wasted to and fro in the thoughts of false worshippers by the wind of false doctrine, to accomplish the purposes of those trading spirits, called the merchants of the earth, the same as merchants own, and send out ships to go to and fro in the sea, to accomplish their purposes and make them rich.

VERSE 23, "*For by thy sorceries were all nations deceived.*" Signifies that by the intoxicating nature of these inventions, men were made to believe that a lie was the truth, in numerous instances; and whereas, her complete destruction is plainly declared in verses 21, 23, so far as to say, "that she shall be found no more at all." It is

obvious that the buildings of false religion shall go out of existence; and at the same time it is signified that the evil dispositions of many people will lament that these inventions are detected; which shows that they would practise them were it not that the truth has so detected them, that they can no longer deceive, and these bad motives in the people, called the merchants, and kings are to be destroyed by and by.

And in the last, or 24th verse, it is said, that "*the blood of Saints, and Prophets, and all that had been slain upon the earth, were found in her.*" Meaning that all the innocent blood which had stained the minds of men (called the earth) had been shed by the same hateful spirit of selfishness which put forth those inventions.

CHAPTER XIX.

VERSE 1, "*After these things I heard the voice of much people in heaven.*" Signifies that while the pure testimony shall be poured out to its seventh degree, many will be converted to God, so that there will be much people in the heavenly spirit of truth, praising God for the destruction of the human inventions of religion.

VERSE 3, "*And again they said, Allalulia, and her smoke rose up forever and ever.*" Which signifies that when the testimony of truth shall be destroying those human inventions, those who entertain the bad motives which I mentioned, still opposing the testimony by objections, their objections are like smoke to hide the light of truth from the by-stander; "*rose up forever and ever,*" signifies to the ages of ages, or as many ages as any of these inventions continue, so as to be consuming away by the testimony of truth which destroys them. And, whereas, the reign of Christ

will subdue all things unto himself, therefore, when he shall give up the kingdom to God, forever and ever, or the ages of ages will be ended.

And that the objections of unbelievers are, in this vision, represented by the figure, smoke, is evident from the following consideration: that smoke is only a vapor, so are those objections; and that testimony which clearly pours out the name, or character of God, like rain upon the ground, dispels those objections from the minds of men, the same as a powerful rain clears the air of smoke.

VERSE 7, "*The marriage of the Lamb is come, and his wife hath made herself ready.*" Signifies the fulness of the gospel dispensation, in which Christ brings the family of man to him; as a bridegroom brings home his wife, she makes "herself ready," by believing in, and receiving Christ for her head and husband.

VERSE 12, "*And I saw heaven opened,*" signifies an opening into heavenly things in the minds of the faithful; "*and behold a white horse,*" the testimony of Jesus; "*and he that sat upon him is called faithful and true,*" signifies Christ by his spirit going forth on his testimony; "*and in righteousness he doth judge and make war,*" that is, he judgeth all men in righteousness, and makes war by his testimony, (or the sword which proceedeth out of his mouth, verse 15, which is the word of God,) against the devil, and his works, which is a righteous war.

VERSE 14, "*And the armies in heaven followed him upon white horses.*" That is, those who are in the heavenly spirit of truth, follow Jesus with the same white, or pure testimony.

VERSE 15, It is said that "*he ruleth the nations with a rod of iron.*" As in PSALM 11, 9, which means that he rules in such wisdom and power as to dash and break in pieces every thing which is against his government.

VERSE 17, "*And I saw an angel standing in the sun, trying to all the fowls that fly in the midst of heaven,*"

come, and gather yourselves together unto the supper of the great God." "An angel standing in the sun," signifies a light, and life-giving dispensation; "the fowls that fly in the midst of heaven," signify those heavenly thoughts which fly, or move by meditations upon those exalted objects which compose the spiritual air in which the living soul breathes; "come, and gather yourselves together unto the supper of the great God," signifies, let all those heavenly thoughts be gathered into the understanding, or into the sensitive powers, where you can see, and taste of a very great feast.

VERSE 18, "*That ye may eat the flesh of kings, and of captains, and of mighty men, and the flesh of horses, and of chariots,*" &c. Signifies that when those selfish motives which lead men to fight against God's truth, as kings, and captains, and mighty men lead others in war. When these wicked motives of action, I say, shall all be killed, or slain by the sword of the Son of God, which proceeds out of his mouth; then those heavenly thoughts, in meditations, will feast upon the event, and the wicked movements of these motives will be eaten up, and lost in the contemplation of what Jesus Christ hath wrought, while he was subduing all things unto himself.

VERSE 19, "*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.*" You may remember that we saw in xvi, 16, that this same army was gathered to ARMAGEDDON, and there it remains, until we have an account of the overthrow of mystery Babylon the great; and then, as this army stands at ARMAGEDDON, or the destruction of troops, it now comes to the "battle of that great day of God Almighty" in which this army, now to be destroyed, makes war against Jesus and his army.

VERSE 20, "*And the beast was taken, and with him the false prophet.*" We have seen before that the

Woman who sat on the beast is taken, (that is, detected, and is burning,) which means the buildings, or inventions of false religion which is the beast; now we are told that the beast himself, or false religion itself is taken, found out, or detected; and the false prophet with him is detected, that is, the teaching of lies is taken along with the beast, as they always wrought together, that is, mind ye, false religion, and the spirit that teacheth lies; "*these both were cast alive into a lake of fire burning with brimstone.*" the testimony of truth, which is the fire, having detected them, immediately begins to burn or destroy them; that is, the truth so instructs the people that they discover the deceptions they have been under, and give up to the truth, and their minds are made free by the truth, and this fire burns with brimstone, which means the breath of the Lord, or that moving of God which causes the word of truth to prevail.

VERSE 21, "*And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*" By the remnant, is meant those motives that led the thoughts and words of the people to fight against the truth; which are the kings, captains, and mighty men, and those thoughts, words, and motions of selfishness in the people, which fought against the truth, are the army that was led on; and this is the remnant that was slain by the sword of him that sat on the horse, that is, the word of truth so enlightens, and instructs, and reforms the hearts and lives of the people, that it kills all those wicked motives, thoughts, motions, and words, with which they were exercised before, and all the fowls were filled with their flesh: explained in the Key to verses 17, 18.

A KEY TO THE
CHAPTER XX.

VERSE 1, "*An angel come down from heaven, having the key to the bottomless pit, (abyss,) and a great chain in his hand.*" We have seen before, that the whore is taken first, and is burning with fire ; next we have seen, that the beast is taken who carried her, and with him the false prophet is taken, and they both are cast into the lake of fire. The only source of iniquity that now remains is the devil, or dragon, the old first source of iniquity who gave the beast (when the beast first arose) his power, and seat, and great authority ; and the devil, or dragon, being left alone, without the help of the beast, or false prophet, or whore, he may now expect soon to share the same fate with them, for this angel coming down from heaven, having the key of the bottomless pit, or abyss, signifies a dispensation from God, with such a searching and powerly testimony, as to search out the remains of enmity and iniquity in men, and so to disclose its deceptions as to bind its power from deceiving them.

VERSE 2, shows plainly that the devil, satan, dragon, and old serpent, is the same thing, meaning the same serpent which first deceived the woman, Eve. And these, all of them, are a figure of the enmity, or main sources of iniquity which have reigned unto death so long in the world.

VERSE 3, "*And cast him into the bottomless pit,*" (which Abner Kneeland, in a late translation of the New Testament, renders *abyss*.) whether abyss means a pit without bottom or not, the meaning of satan being cast into it is, that sin and iniquity are driven wholly from intelligent creatures into an unknown state, represented by the term, bottomless pit, or abyss ; "*and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled ; and after that he must be loosed a little season.*"

Means that God had determined that iniquity should wholly stop for a season; although the time had not yet come for it to be wholly destroyed, and therefore it is not yet said, that the devil is cast into the lake of fire to destroy him.

VERSE 4, "*And I saw thrones, and they sat upon them, and judgment was given unto them.*" Here we have a view of what is said in III, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Signifying that those who overcome sin, or the devil, shall be exalted with delighting in the presence of Jesus by his spirit in their hearts, and in this throne with the Spirit of Christ, they reign over all their own senses, passions, and appetites, and these are the thrones mentioned in the present verse. And the judgment given to them, means that the spirit and light of truth, gives them judgment to discern between that which is of God and that which is not, so that they know how to refuse the evil and choose the good. Now, in addition to these on the thrones it is added: "*and the souls of them that were beheaded for the witness of Jesus, &c. and they lived and reigned with Christ a thousand years.*" Whether they were actually slain or not, those who are willing to lose the head, or life of the old man, or man of sin, rather than to leave the truth, would lose their temporal lives rather than to leave the truth if they were put to it, and of course all such are, spiritually, martyrs, the souls or lives of these are said to reign in company with those on thrones, "with Christ a thousand years," or the same term that satan is bound, but you must remember that "a thousand years," mentioned in this great vision, or any other length of time, is not time itself, but time is used as a figure of some spiritual process, therefore, you must not understand this to be just a thousand years, neither do I suppose that any particular length of time is intended.

VERSE, 5 “*But the rest of the dead lived not again until the thousand years were fulfilled. This the first resurrection.*” It appears then that the thousand years means the first resurrection or the first resurrection, is the thousand years, which means a resurrection in Christ, in the spirit of the mind, and, no doubt, many through all the gospel dispensation experience the first resurrection, which (I think) is the same as the thousand years. But, with regard to the rest of the dead who lived not again till the first resurrection, or thousand years were fulfilled, it appears that although satan, or sin, will be completely shut up, or stopped; in that day when such a powerful testimony shall be ushered in from heaven, so that there will be no false religion to be supported, no false prophet teaching lies, and, of course, no rebellion, nor fighting against the truth of God. Yet, there will be many thoughts of the people; and, of course, many people who will not be quickened or made alive by the spirit of Christ, and so will not even then have a part in the first resurrection, these will stand open to the deception of sin or the devil.

VERSE 6. Those who have part in the first resurrection, (it is said,) “*shall be priests of God and of Christ.*” That is, they offer themselves and also the sacrifice of praise and thanksgiving, and make intercession by prayer, all which things are the work of priests.

VERSE 7. It is said, “*And when the thousand years are expired, satan shall be loosed out of his prison.*” Signifying that when the first resurrection is completed in those who received it by means of that powerful testimony which bound satan; then immediately after that great reformation is accomplished, sin or satan will rise again in those who did not receive the first resurrection, or life in Christ; and a process like this has always been the case in all instances of real reformations from the commencement of the Christian era to this

day. When God has poured out a testimony by which many have been converted to God ; in the time of its process satan seems to be bound, opposition ceases, but as soon as the work of reformation is accomplished, for which the testimony which effected it was sent : then sin, or satan, generally reigns in those who are not reformed, equal to what it did before.

VERSE 8, "*And shall go out to deceive the nations that are in the four quarters of the earth.*" (Mind ye, it is those who dwell in the earth, that is, in themselves, in the earthly mind, and have not risen out of themselves into Christ, and being in this sense in the earth, is the ground of their deception, for their deception is this, that they think they can detect and stop the progress of divine truth by the sophistical arguments of the wisdom of this world.) "Gog," means leader, "and Magog," means those who follow, so they are gathered, leaders and followers, "to gather them together to battle : the number of whom is as the sand of the sea." Signifies that when satan, or sin, shall make its last effort against the truth, all the sophistry of worldly wisdom that exists in all the earth, (or minds of men,) will then be raised for leaders, and all the vain imaginations, and false reasonings, and arguments will be made use of for followers, or soldiers ; and seeing they are all mustered, the number is as the sand of the sea, so now there must be another battle, but seeing the earth is ransacked in all its four quarters, and the host of darkness is all gathered to this battle, therefore, when they are all destroyed there will be no more war, and this we shall find will be the result of the battle.

VERSE 9, "*And they went up on the breadth of the earth.*" (By which is signified that their sophistical proceedings will be so extensive, that they will fill the whole earth, or minds of the people who are thus deceived ;) "*and compassed the camp*

of the Saints about, and the beloved city." That is, as they will not think they are fighting against God or Christ, but only against the Saints, which is another part of their deception; therefore there will be such an army of sophistical, darkening, false reasoning thrown around the Saints, (as it appears that the Saints at that time will not have any special testimony,) that the Saints will seem to be wholly shut up like an army surrounded by their enemies. But now hear what will follow: "*and fire came down from God out of heaven, and devoured them.*" Which signifies that the testimony by which so much has been wrought before, will be given to the Saints in so powerful, and convincing a degree, as shall convince all the people that they have been fighting against God, and of course will devour all their army of worldly wisdom and its sophistry, and vain imaginations, and false reasonings, and arguments together.

VERSE 10, "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever.*" So now the devil is detected, and is delivered, or cast into that testimony which is like fire, that is, continued to burn by the breath of the Lord, which is like brimstone, for his final end, or destruction; where he must be tormented day and night; that is, when the sun of righteousness shines in the minds of men, it is day, but when it is a time of gloominess of mind, it is night.—But an objector will say, perhaps: How can the devil be tormented if he is not a real being, but only sin, & the enemy, how can sin be tormented, and not the sinner?—I answer, that sin cannot be tormented without the sinner, and you will find directly that the sinner is cast into the lake of fire and brimstone with the devil; for the devil is cast in for that very purpose, to punish the sinner in order

to destroy the devil or enmity out of him, and his being tormented forever and ever, means (as I understand it) until the devil is destroyed out of the sinner, and then the torment will end with that sinner. But the words, *forever* and *ever*, I suppose, properly mean, *to the ages of ages*; and I wish you to take notice, that through all the dispensations of the testimony of Christ, in his spiritual reign; this torment of those who reject the truth has been continually going on, and will continue in every generation of men, with those who rebel, until the last sinner is reformed. Take notice, also, that the term is, when speaking of the smoke of their torment, that it ASCENDETH up, &c. which you know is in the present time, which is all the time, or ages of the gospel day; and, of course, as the testimony of truth or of Christ has always been, is now, and will continue to burn and destroy sin or satan, and the beast of false religion, and the false prophet, and torment those who worship the beast and his image and those who are led captive by the devil, until sin, false religion, and all the works of iniquity are destroyed, in which torment or destruction, "the smoke of their torment ascendeth up forever and ever," or to the ages of ages.

VERSE 11, "*And I saw a great white throne,*" signified the ruling power of holiness extended over all nations, on which Jesus Christ sits to reign; "*and him that sat upon it, (Jesus,) from whose face the heavens and the earth fled away; and there was found no place for them.*" Which means (that as it is said before that the heavens departed as a scroll when it is rolled together, vi, 14. And that the earth quaked, is mentioned a number of times, but they were not wholly put out of existence. But now it is said, there was found no place for them) that all other religion but Christ's as the heavens; and that the minds of men, which is the earth, will wholly be forever given up and lost in

Christ, in the process of the judgment now before us.

VERSE 12, "*And I saw the dead, small and great, stand before God,*" which means, that all who are dead in trespasses and sins, stand now continually from one generation to another before God, to be judged by Jesus Christ, who now reigns over all nations; "*and the books were opened, and the dead were judged out of those things written in the books, according to their works.*" Now let us see what ancient holy men said that we should be judged out of:

1stly. One book is the creation of the world, Rom. i, 20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead, so that they are without excuse."

2ndly. Another book, out of which the dead in sins are judged, is the law, Rom. ii, 12, "As many as have sinned in the law, shall be judged by the law."

3dly. Another book is the conscience and thoughts in the conscience together with the words of man's own mouth, Rom. ii, 15, 16, "Their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ. LUKE XIX, 22, "Out of thine own mouth will I judge thee, wicked servant." "*And another book was opened, which is of life.*" QUESTION, What is the book of life? ANSWER, The word, book, is a figure, evidently meaning a book in which are kept the record of names, and "the book of life," means the record of God, QUESTION, What is the record of God? ANSWER, I. JOHN V, 11, "And this is the record, that God hath given to us eternal life: and this life is in his Son." QUESTION, How does a person get his name into the book of life, and what is it to have his

name in it? **ANSWER,** By believing the truth, that God hath given him eternal life in Christ, 1. JOHN v, 10, "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." So you may see that by believing the truth, the soul enters into that truth, or record of God, and is in the record, or book of eternal life which God hath given to all men, in his Son Jesus Christ.

VERSE 13, "*And the sea gave up the dead that were in it.*" As the vain thoughts of the people are the sea, only consider how the vain thoughts of people hold one another back from submitting to the truth, when any one begins to think about receiving the truth that he may be saved, he immediately casts in his mind, saying, What will the people think, and say of me? This sea of vain thoughts holds myriads of people back from believing in Christ, because they love the praise of men. But in the process of the judgment of Christ, this sea must give up the dead that are in it, or held by it; "*and death and hell delivered up the dead that were in them.*" "Death," here means spiritual death, being dead to truth and righteousness, this death gives up the dead that are in it, because they are quickened by the same power that judgeth them. "Hell," means the state of the dead. It is well known by learned men, and a number of them have written it, so that I have learned it from their writings, that the Hebrew word **SHEOL**, is the only word that is translated *hell* in our Old Testament Scriptures; and by the word, *Sheol*, the Hebrews meant the state of the dead, just or unjust. And, therefore, the same word, *Sheol*, is, in many instances, rendered *grave*, and *pit*; nevertheless, in some passages it is used figuratively to represent a very gloomy state of mind, as in 2. SAM. XXII, 6: PSALM IX, 17: PSALM LXXXVI, 13: PSALM CXVI, 3: JONAH II, 2: and per-

haps other passages. And the Greek word which answers precisely to the Hebrew word, *Sheol*, is *Hades*, and is often translated *hell* in our New Testament Scriptures, but is sometimes rendered *grave*, as for instance: 1. Cor. xv, 55, O *grave*, *hell*, *hades*, where is thy victory? Therefore *hell* means the state of the dead, whether they were buried in graves, or in the ocean, or rotten upon the face of the ground, the word *sheol*, *hades*, *hell* was used to represent their unknown state; and as *Hades*, (I think,) is the Greek word in the passage now before us, in Rev. xx, 13, therefore, it means that the state of those who are spiritually dead, gives them up into a quickened state, in the process of the judgment by Jesus Christ, who quickeneth the dead.

VERSE 14, "*And death and hell were cast into the lake of fire.*"

VERSE 15, "*And whosoever was not found written in the book of life was cast into the lake of fire.*" As these particulars have all been explained already, I shall only observe here, that it is evidently declared that those who do not believe in Christ, must be committed to the burning testimony, which is kept burning by the breath of the Lord, in which they receive according to their unbelief and rebellion, until death and hell which is committed to the same burning with them is wholly destroyed; and when death and hell are wholly destroyed, in that all men will believe in Christ, and enter into the book of life, then shall be brought to pass the saying that is written, 1. Cor. xv, 54, and Rev. xxi, 4, Death is swallowed up in victory.—And there shall be no more death.

VERSE 14, "*This the second death.*" For an explanation of the second death, read the Apology, showing that it is a death to sin, wrought by the burning testimony of God.

CHAPTER XXI.

VERSE 1, "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*" As all men first place their dependance on something that is not of God for their happiness, or heaven; and even when they come to get religion, they generally invent things of their own, or receive those which others have invented for religion, or a heaven; even those who profess christianity stay in the outer court, or in ordinances, in their own doctrines and forms of worship, and depend on them for satisfaction or heaven. Now, in the process of the judgment of Christ, all this first heaven passes away, and in an entire submission to, and learning of Christ, the soul rises out of any dependance on himself, on his own abilities, &c. which is the first earth, and entering through faith wholly into Christ, he receives Christ as all in all to him; and this is the new heaven, or happiness; and the new earth or new state of mind, which is here evidently prophesied to become universal, in that it is said, "and there was no more sea," showing that there will be no more vain thoughts, out of which to rise any more beast or false religion, or false dependance.

I have been more particular on several things in chapters xix, and xx, and this first verse of chapter xxi, because I thought they were but little understood. I shall now be brief.

VERSE 9. St. John says that one of the seven angels which had the seven vials, &c. came and talked with him saying: "*Come hither, I will shew thee the bride, the Lamb's wife.*" Signifying that it was one part of the extensive dispensation which gave those seven degrees of the testimony of truth, which shewed him the vision of the bride, the Lamb's wife.

VERSE 10, "*And he carried me away in the spirit*

to a great and high mountain, (the mount Zion, the exalted spirit of holiness,) and shewed me that great city, the holy Jerusalem, descending out of heaven from God." This great city is built by God himself: see **HEB. xi, 10**, "For he looked for a city which hath foundations, whose builder and maker God." Whereas we have seen that the city Babylon was invented by men, the buildings also of that wicked city are men's inventions; but the buildings of this great city are those people who are built for an habitation of God through the spirit, **EPH. ii, 22**; for this great city means the church of Christ which is his body, the fulness of him who filleth all in all, **EPH. i, 23**: for it is the bride, the Lamb's wife, and if I understand **EPH. i, 23**, it says, that the church or body of Christ is all things, and if so, this great city when it is completed so that Christ shall fill all in all, will comprise ALL of all nations.—From verse 11, to the end of the chapter, is represented the excellent qualities of the spirits of them who believe in Christ so as to be parts of this city, or habitation of God.

1stly. "The walls of the city," meaning salvation which surrounds them.

2ndly. "The gates of the city," meaning the passages of the soul, out at which flow prayers and praises; and in at which, flows the grace of God.

3dly. "Three gates each way; east, west, north, and south," showing that they pray for all, and praise God for his goodness to all men, and that the grace of God flows to them from all things, adversity as well as prosperity.

4thly. "The wall of the city had twelve foundations, and in them the names of the twelve Apostles," meaning that the Apostles were the first in this salvation.

5thly, "The city is square, and equal in length, breadth, and height," meaning that they are built

up in the square equality of truth and righteousness.

6thly. "Its wall was of jasper, and the city of pure gold," showing that the salvation, and those who are saved, are very rich and have precious privileges.

7thly. "The foundations of the wall garnished with all manner of precious stones," showing that the doctrine of the Apostles was valuable and precious.

8thly. "The street of the city pure gold, like transparent glass," shows that their standing is clear, that is, nothing in it to prevent one from seeing how they walk, because they walk honestly as in daytime.

9thly. "No temple in the city, for God Almighty and the Lamb are the temple of it," shows that there is nothing in their religion which was built by the wisdom of man, for God and Christ are all their dependance.

10thly. "No need of the sun or moon to lighten the city, for the glory of God and the Lamb are the light of it." It means that they do not need the wisdom of men to instruct them, because they have that anointing that teacheth them of all things; 1. JOHN II, 27.

11thly. "The kings of the earth bring their glory and honor into it." We have seen that the kings of the earth were all slain in the battle at ARMAGEDDON, mentioned in XIX, 19, 21, and their flesh eaten by the fowls of heaven. But they were the kings of the first earth, which passed away; but these are the kings of the new earth, meaning the leading motives to serve God, and all the glory and honor of these excellent motives are brought together into the habitation of God in the soul, for that is where the soul receives glory, honor, and peace in well-doing.

12thly. "The gates are not shut at all by day; and there is no night there." That is, they praise

and pray without ceasing, and grace continually flows to them, and the inspirations of the spirit of Christ constantly enlighten them.

CHAPTER XXII.

VERSE 1, "*A pure river of water of life,*" meaning the holy spirit of God.

VERSE 2, "*And in the midst of the street of it, (that is, the street of the city,) and on either side of the river, the tree of life.*" This is another representation of the church, for it is said, **PSALM I, 2, 3,** That they who delight in the law of the Lord shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season, his leaf also shall not wither. **JER. XVII, 7, 8,** saith, that the man whose hope the Lord is, shall be as a tree planted by the waters, and spreadeth out her root by the river, and shall not see when heat cometh, but her leaf shall be green. **QUESTION,** What is the fruit? **ANSWER,** It is good works, an upright life and conversation, works of love to men, doing good to them at every opportunity, which is yielding fruit every month, "and its leaves are for the healing of the nations." The leaves of the tree, mean the words of the testimony of truth. As the leaves of a tree are put forth and made to grow by the sap, or juice, of the tree which lives and circulates through the whole tree, so the words of the testimony of truth which are spoken by the Saints, are put forth by the living word, or spirit of God in the soul, and these words are healing to the souls of men. When any are wounded by sin, these words proclaim forgiveness of sins by the blood of Jesus; when any are cast down with doubts and fears, these words proclaim health and salvation to the sick and weak soul through the precious Jesus. And thus the leaves of the tree are for the healing of the nations.

Now, in regard to this great city, the first time it is mentioned by name, is chap. xxi, verse 2, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, as a bride adorned for her husband." On which, (as I have noticed other particulars, and as this is the last figure I have to treat of,) I would submit the following advice and considerations: You are not to suffer your mind to run literally upon this subject, according to the old, dark idea, as though some hundreds of years hence, a certain great temporal city will come down to this literal earth adorned with streets and walls of literal gold and precious stones, and pearls, from up above the literal starry heavens where it is now imagined to exist, and is only waiting for the end of the material world, and then it will come down, &c. But if you would get instruction, consider,

1st. That the dispensation of Christ is a spiritual dispensation ever since his spiritual reign or kingdom begun, and is not of this world, of course, none of the things, nor elements of this world are any part of Christ's Kingdom while in their present state, and, of course, must be all renovated before they can be any part of his Kingdom, or of this city, "new Jerusalem," which is his Kingdom, for its being called "new Jerusalem," signifies that it is in a new-made, or renovated state, from which you may see, that this Scripture does not allude to literal things, but to spiritual things.

2ndly. I will now speak of its coming down from God out of heaven, as a bride adorned for her husband. As a bride retires to the chamber to put on her attire, and her ornaments to prepare to stand with her bridgroom at her marriage; so the soul retires from every thing outward and literal, into the secret silence of the mind where he can find God and heaven, and while he there bows to, adores, and loves God, he receives the garments of salvation, and "the ornaments of a

meek and quiet spirit, which is in the sight of God, of great price," like those precious things which are said to adorn this city, 1. PET. II, 4. There also he receives the testimony, and in this testimony he comes, "down from God out of heaven, like a bride adorned for her husband." I mean that the soul is now prepared to stand with the spirit of Christ in the testimony of truth, as a bride stands by her husband in marriage, that in this testimony he comes down to the understanding of those who are ignorant, and in this sense are as much below the knowledge of God as the literal earth is below the starry heaven.—I would here observe that there is not enough of this retiring, and waiting on the spirit of Christ for the testimony, for it is still so smoky in the moral world, that but few have yet learned how much, or how great a degree of the anointing that teacheth all things, (which is the inspiration of God,) a man may now receive. It is obvious that very few have any faith in it, and, of course, they never look for it, and consequently remain entirely ignorant of it; let such a person remember, that all he can say against present inspiration, can prove nothing more than this, that he is entirely ignorant of the subject.

NOTE. I have now presented the reader a "Key" to open the mysteries of this book, called "Revelation," and if you wish to know what it is that I call this "Key?" I answer: It is the manifest sense of the rest of the Holy Scriptures, which I have used as a "Key" to open the mysteries of this book; and I hope it will not be in vain that I now have handed this "Key" to you; and if you are doubtful whether I have presented the manifest sense of the rest of the Scriptures in this case, you must search the Scriptures for yourselves, and see: as those quotations which I have here made, will, of course, help you in searching for yourselves. I could have quoted Scriptures which would obviously have substantiated nearly every individual explanation which I have given, and this I should have done, but that I was unable to undertake so large a publication as this would then have been. There are several things now to be noted:

The first is, That you may perhaps take notice that I have not given in every instance a definite explanation of *time, numbers, weight, and measure*; all of which are used as figures to represent spiritual calculations, processions, and successions; as for instance, for time, "three days and an half," or "forty-two months," or "a thousand years." For numbers, "six hundred and sixty-six," as the number of the beast, "twelve hundred and sixty days," or "one hundred and forty-four thousand," &c. For weight, "about the weight of a talent," "a pair of balances." For measure, "furlongs," "cubits," "a reed," &c. Although I have not passed them wholly unnoticed; yet, I confess, although I am confident they are figures, it is beyond my comprehension to explain them particularly, because I have not yet been able to find a "Key" to them in the rest of the Holy Scriptures.

Secondly, There are several passages in this last chapter, which have been used as proofs of the doctrine of endless pain, which are not parts of the vision, although the figures of the vision are mentioned in them, but are declarations made to St. John at the end of the vision, shewing the consequences of well-doing, and ill-doing, which all must receive according to their works, while the contents of the vision are fulfilling before its completion.

As first, Verses 10, 11, 12. Verse 10, "*And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*" That is, as this vision began before the spiritual coming of Christ to judge all nations and reward them according to their works, therefore he meant that the time of his coming was at hand. And then says, verse 11, "*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*" Signifying, as his spiritual coming was at hand, it was not to be expected there would be any great change in the righteous or wicked until he should come, and overturn and set things in order. And, therefore, says in verse 12, "*And behold, I come quickly; and my reward is with me, to give every man according as his works shall be.*" And there is no other sense in which you can, with any color of reason, understand this passage. For, consider Christ's coming when you will, you cannot suppose that he is willing for men to remain unjust and filthy before his coming. And, from every consideration, what I have stated is the obvious sense of the text.

The next passage to be noted, is in verses 14, 15, "*Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.*" "*For without, ARE dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*" I have shown that the "city," means the church of God, or those spirits or people who are in the new Jerusalem, or ren-

ovated state of mind ; therefore, those people who do the commands of Christ, which is, to love their fellow-men, "have right to the tree of life," which is the church, or renovated state, and they enter into the gates of the city, which are prayer and praise to God and the Lamb. But those who live in the devouring spirit of hatred, and are, therefore, called dogs ; and those who are deceived by the sorcery of mystery Babylon ; and those who go a whoring after false Gods ; and those who worship their own inventions for idols ; and those who have the spirit of hatred or murder ; and those who love, and make a lie to maintain such abominations : these, I say, are outside of that holy city, or holy spirit of truth, and love, and purity ; and you need not go into another world to find the truth of this, for it is now fulfilled in time ; and this, I apprehend, is the proper meaning of the text.

The next and last text which I shall explain now, is in verses 18, 19.

VERSE 18, "*For I testify to every man that heareth the words of the prophecy of this book, (that is, the book of Revelation,) if any man shall add unto these things, God shall add unto him the plagues that are written in this book.*" QUESTION, What is it to "add to the words of the prophecy of this book?" ANSWER, As the doctrine of endless misery cannot be found in this book, therefore, it seems, if a person says that the doctrine of endless misery is taught in this book, he adds all that horrid, ungodly doctrine to this book. WELL, how does God add the plagues to him, which are written in this book? ANSWER, As God, in his wise economy, has so fixed the constitution, and state of every man's mind, that he necessarily receives the fruit of his own doings ; and as the man whose understanding is so blind that he adds the doctrine of endless misery to this book always entertains many inventions of the beast of false religion ; therefore, when the testimony is poured out against his inventions, he is plagued according to what is written in this book, particularly in the 16th chapter.

VERSE 19, "*And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, &c.*" As this book evidently prophesies the complete destruction of sin and misery, and death and hell ; the man who denies that it teaches this, takes away from the words of the book ; yea, he takes away the principal thing which is aimed at in all the prophecy of this book. WELL, how is his part taken away out of the book of life? ANSWER, As he does not believe that God has given him eternal life in Christ, as God's record is, which is the book of life, and, of course, depends on his own doings to turn the point of eternal life, or, if he is a Calvinist, he fears he is not one of the Elect ; and, of course, at any rate, while he denies that God has given to all men eternal life in Christ, which God's record is, and which is

the book of life, unbelief keeps him out of the book of life; and, although it is his part to believe the record of God, and enjoy the sweets of such a faith, yet his part is thus taken away by his unbelief; and the holy city, being that heavenly state of mind, in which those who are in it, behold through faith the restitution of all things by Jesus Christ, and rejoice in it, and pass the gates of prayer for the eternal salvation of all men, and praise God in believing that their prayers will be answered, &c. This unbeliever, you see, has all this, his part in the holy city, (and much more than I have named,) taken away by his unbelief. Thus, I think, I have given a proper view of the sense of this text also. I shall now conclude by observing:

It is obvious that the *old serpent, dragon, devil and satan* are the same, or all of them are used as a figure of the same thing, which is sin, that has always reigned in the world unto death. It is further obvious, that there arose, and was established in Christendom, (I think, from the second to the seventh century,) a kind of religion which has all the nature and power of the devil in it, that this is signified by a beast rising out of the sea.

That this religion always had with it the teaching of lies and this is signified by the False Prophet. That this abominable religion has put forth numerous inventions, such as false doctrines, and thousands of silly and useless ceremonies, and many hateful and destructive practices. And that these inventions altogether are signified by the figures of a great city, and a woman riding on the beast. It is furthermore obviously signified in this vision, that Christ reigns over all the world in such a manner that he will destroy:

Firstly. All the inventions of this wicked religion.

Secondly. That he will utterly destroy this hateful religion, together with the teaching of lies.

Thirdly. That he will destroy all those leading motives, and movements in the people that were exercised by that religion of the beast.

Fourthly. That he will destroy all those earthly, sophistical arguments and objections, which, without any false religion, the devil himself, or sin, can raise against the truth.

Fifthly. That he will destroy the devil himself, together with death and hell.

Sixthly. That he will finish the old state of things, called the first heaven, and the first earth, and the sea, and make a new heaven, and a new earth, and there will be no more sea, or vain thoughts of the people.

Seventhly. And make a declaration, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon

the throne said, behold, I make all things new. And he said unto me, write, for these words are true and faithful. And he said unto me, it is done, I am Alpha and Omega, the beginning and the end."

Now, as this vision prophesied of the revolutions, or changes in the moral world, or Kingdom of Christ, through the whole of his reign, so it evidently prophesied that the final issue, and conclusion of his reign should be the restoration of Universal Order, Peace, Harmony, and Felicity in the Universe of God.

THE PURE TESTIMONY.—A HYMN.

- 1 The pure testimony picks out things invented,
And kindles a fire to the same;
And hypocrites soon will be sorely tormented,
To see all their works in a flame.
The pure testimony exults in the cross;
Encourages faith, and discovers the dross:
While Babylon trembles for fear of her loss.
- 2 The pure testimony has no selfish movements,
It stands independent of men;
It seeks to exalt nothing else but a Saviour,
And bends all its force against sin.
It holds nothing else but Christ Jesus for all;
The only foundation which never can fall:
The precious Redeemer in every soul.
- 3 Then fill up your vials with pure testimony,
And let the world hear it again;
O, come ye, from Babylon, Egypt, and Sodom
Through faith in the Lamb that was slain,
And pour out your vials ye angels of God,
And follow the teachings of his living word:
The pure testimony will cut like a sword.
- 4 The pure testimony beats down sin and satan,
And beast, and false prophet, and whore,
Proclaiming to rebels, reconciliation,
And calls upon them to adore.
The pure testimony says, sin is destroyed;
Transgression is finish'd, and death is made void:
Believe it, O, sinners, and trust in the Lord.
- 5 A battle is coming between the two kingdoms,
The armies will gather anon;
The pure testimony, and satan's vile legions,
Will fight for the empire, and crown;
But Jesus will vanquish the legions of Hell,
And fully exterminate all that rebel:
The pure testimony will surely prevail.

SUPPLEMENT

TO THE FOREGOING

APOLOGY.

Hear the conclusion of the whole matter.—SCRIPTURE,

NORWAY, ME.

PRINTED FOR THE AUTHOR, BY ASA BARTON.

1827.

SUPPLEMENT.

WHEREAS, in going through with the work which I had proposed, I have, in several instances, dispensed with satisfying my own mind lest I should not have room; and now, having a little room left, I offer the following Supplement:

A principle point which I have but sketched in the foregoing work, is that of *rewards* and *punishments*; and as the "Apology" is offered to those who dispute the truth of Universal Reconciliation, I know that such, especially Arminians, consider rewards and punishments of such importance that they suppose *eternal life* is the reward of well-doing, and *eternal damnation* the punishment for evil-doing; and I know furthermore, that such persons are, generally, quite inquisitive with regard to this point, and will, probably, after reading all the foregoing work, wish to know what I say about rewards and punishments. I will, therefore, now attempt to give a Scriptural view of this point:—

It will probably be remembered that I have already shown that the motive of our Creator in punishing man for sin, is to reform him, to bring him back from his wanderings, and to make him hate his own wickedness by means of causing the fruit of his wickedness to become bitter and hateful, as it is written: "*When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.*" ISAIAH XXVI, 9.

I have also shown (I hope to satisfaction) that whereas God knows how to reform the wicked, and will, sooner or later, reform them all, therefore punishment will come to an end as soon as the purpose is accomplished for which it was intended. And as I have argued that the gospel has nothing to do with punishment, but is the

proclamation of good tidings, it will probably be asked: By what law does God punish the wicked?

I ANSWER, By his own unchangeable law, that immutable rule of right which requires us to love God supremely, and to love our fellow-men as ourselves; that law which was given in form to Israel by Moses; that law, the work of which is written on every man's heart, both Jew and gentile. As it is written, ROM. II, 14, 15, "*The gentiles which have not the law, [that is, have not the form of it on paper,] do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts,*" &c. This is that unchangeable law of God by which all men are punished according to their degree of knowledge of right and wrong, and according to the degree of their crimes.

I am aware that it may be objected that St. Paul saith, while speaking of the priesthood of Aaron under the law of Moses, and of the priesthood of Christ succeeding it, HEB. VII, 12, "*For the priesthood being changed, there is made of necessity also a change of the law.*"

BUT I ANSWER, Only search the context and you may perceive that he did not mean a change of the moral precepts of the law, nor of its rewards and punishments; but he meant that there was a change of the law relative to the gifts and sacrifices which the priest would offer for the people; for as the priests of the house of Aaron were made priests after the law of an outward, or carnal commandment, therefore they had gifts and sacrifices to offer for the people, which were only figures of heavenly things; but that Christ being made a priest after the power of an endless life, therefore the law was changed with regard to offerings for the people, because he, in the room of offering only figurative sacrifices which could not

take away sins, was to offer himself without spot to God, so as to take away the sin of the world. Jesus Christ himself showed that he would not change the moral precepts of the law, MATTH. V, 17, 18, 19, "*Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do, and teach THEM, the same shall be called great in the kingdom of heaven.*" He therefore shows plainly that those who should do the commandments of the law, which was to love God and men, and teach others so, should be highly esteemed in the time of his spiritual reign, which is called the kingdom of heaven, but that those who should do, and teach to the contrary, should be lightly esteemed in his reign or kingdom.

Hence, we see that Jesus Christ was a teacher of the law, as well as a preacher of the gospel, and that the just law of God was to be in force in the time of his reign, or in his kingdom, which now rules over all men. I have before showed that the great work which Jesus Christ wrought by his death and resurrection, was to destroy sin and abolish death ; so as to give all men a release from death and hell in due time. But you must remember that Jesus Christ did not destroy the law which condemned man to death, if he had, man would not die ; but as the law follows all men with its just penalties until they are dead, which is all that the law demands, therefore it is obvious that the law of God is still in force upon all men, and as it condemns us all to death for the first transgression, so its penalties require due punishment for every offence which we commit. I know that some have thought that Christ suffer-

ed for us as a substitute in our place, that is, that he bore the penalty of the law for us, so that we might be acquitted, and not suffer the penalty of the law at all.

But both our daily experience and the testimony of Holy Scripture contradicts this notion. As we see daily that our fellow-men die, which is suffering the penalty of the law; and St. Paul saith, ROM. VII, 1, "*That the law hath dominion over a man as long as he liveth.*" Therefore Jesus did not die as a substitute for man, to save man from the due reward of his deeds, but he died (as I have showed before) to destroy sin, so to bring man's rebellion to an end, that man may no more deserve to be punished; but he did not die to save man from being punished as much as he deserves; therefore, as the just law of God is still in force with all men, as much as it ever was with any man; we may readily perceive why the Holy Scriptures of both Testaments are so unanimous in their declarations that God will render to every man according to his works: as for instance, PSALM LVIII, 11, "*Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*" ISAIAH III, 10, 11, "*Say ye to the righteous THAT IT SHALL BE well WITH HIM, for they shall eat the fruit of their doings. Wo unto the wicked, IT SHALL BE ill WITH HIM, for the reward of his hands shall be given him.*" ROM. II, 6, on to 9, "*Who will render to every man according to his deeds: to them who by patient continuance in well-doing, &c. eternal life, but unto them that do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; but glory, honor, and peace to every man that worketh good.*" EPH. VI, 8, "*Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*" COL. III, 25, "*But he that doeth wrong, shall receive for the wrong that he hath done: and there is no re-*

spect of persons." And Jesus Christ showed plainly that when his spiritual reign should take place, (which is now in being over all nations,) he should judge and reward all men according to the same unchangeable law of God; see **MATTH. xvi, 27**, "*For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.*" Every person therefore may be assured he will receive of Jesus Christ (who now reigns) according to his works. If you are merciful, my friends; if you are in a spirit of habitual love and benevolence to all men, if you readily and freely forgive every injury; if you are in the practice of listening to the cries of the poor and distressed, and rejoice to have it in your power to relieve the afflicted, and use every opportunity in your power to do it, and exercise that same mercy to others, that you wish others to exercise towards you; if you do thus for Jesus Christ's sake, because he has set the example, and commanded you so to do, then you may look to Jesus, and you find him merciful, and benevolent, and forgiving; you may cry to him for what you need, and he will appear to listen to your complaints, and you will feel him in your heart, ready to relieve your afflictions, and you have all reason to expect that he will smooth your pillow in the hour of death, and that you shall die in full hope of a glorious resurrection to immortality and eternal life. But if you walk contrary to this; if you shut up your bowels of compassion against your fellow-men; if you can stop your ears at the cry of the needy; if you retain a spirit of hatred and revenge against those who injure you; in short, if you do not regulate your heart, and life, and conversation, by the example and precepts of Jesus Christ, but walk in the imagination of your own foolish heart; then, in the time of your calamity and distress, you may call upon Jesus, but he will not answer you; but he

will seem to you to be just as cruel, and as unmerciful, and as little benevolent towards you, as you have been towards your fellow-men; and if you shall not have suffered enough before the time of your death, to reform your cruel, wicked heart, he will appear to you to be against you in the hour of death, and you will probably be shut up, in that distressing hour, in despair of future and eternal salvation; for he has said: "*What measure ye mete with all, it shall be measured to you again.*"

Now, let no person say in his heart: Well, whereas all men will finally be saved, it will make no difference finally, whether I live righteously or wickedly, I will therefore live as wickedly as I list.

Now, I do not know as there is a person in creation who forms such a conclusion from these premises, and I doubt whether there are many at least; but whereas, other christians say that the wicked think so: if one does think so, I have to tell him that he is grossly deceived in two particulars, viz.: *first*, that he thinks the way of sin is more pleasant than the way of obedience, whereas the way of sin is the way of disquiet and misery; while the way of obedience is the pleasant way of peace. *Again*, he does not remember that if he does not quickly forsake his wicked way, he must endure stripes enough to reform his stubborn heart, and that "*it is a fearful thing (in this case) to fall into the hands of the living God.*" Thy wickedness, O sinner, will overtake thee, sooner or later, if thou continuest treasuring of it up. Leave off thy sins, therefore, voluntarily, and look to Jesus, believing in that gift of God which is eternal life upon all men beyond all rewards and punishments.

ERRATA.

Page 21, 18 lines from bottom, for men, read "*all men.*"
 Page 46, 5 lines from top, for know how, read, "*know not how.*" Page 59, 11 lines from bottom, for day, read "*dry.*"
 Page 74, 4 lines from top, for Gallatians, read "*Colossians.*"
 Page 131, 8 lines from bottom, for days, read "*dogs.*"

PROPOSAL.

IF the life of the Author should be spared, and his health (which is now very low,) should be competent to the work, he proposes publishing, (not long hence,) a small Book, with nearly the following title:—"A Treatise on the Mighty Conquest, and Successful Reign of JESUS CHRIST: and the Glorious Triumphs of the Redeemer, and the Redeemed, over SIN, DEATH, and HELL."—As the Author desires to be informed, (before he publishes,) whether such a work would be acceptable to the public, he offers this proposal for consideration.

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